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MUSEUM BRITANNICUM;

OR, A DISPLAY

IN THIRTY TWO PLATES,

IN

ANTIQUITIES AND NATURAL CURIOSITIES,

IN

THAT NOBLE AND MAGNIFICENT CABINET,

THE

BRITISH MUSEUM,

AFTER THE ORIGINAL DESIGNS FROM NATURE,

BY JOHN AND ANDREW VAN RYMSDYK, PICTORS.

THE SECOND EDITION, REVISED AND CORRECTED
BY P. BOYLE.

DEDICATED

(BY PERMISSION)

TO HIS ROYAL HIGHNESS

THE PRINCE OF WALES.

LONDON:
PRINTED FOR THE EDITOR, BY J. MOORE, No. 134, DRURY-LANE.
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[F. 674]

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TO

HIS ROYAL HIGHNESS

George Prince of Wales.

May it Pleaſe Your Royal Highneſs,

IT is inconteſtible that the FINE ARTS appeared only in Perfection in Free States; and, that when Freedom fell, they languiſhed and expired with it, and left nothing behind but a cold Imitation of the bold original Creative Genius which inſpired them. Hence it is plain that the FINE ARTS may be looked on as one of the moſt unerring STANDARDS of FREEDOM. What rapture then muſt ariſe in the Breaſt of every BRITISH Subject, to behold thoſe ARTS revive, expand, and ripen into maturity, under the Protection of a PRINCE, who ſeems to be only Happy in Proportion to the Happineſs of others; and who, with the higheſt Juſtice, may be ſaid to patronize every Effort, however ſlight, that may contribute to the Glory and Proſperity of HIS native Country. It was under the Impreſſion of theſe Truths, which every Day evinces, that I felt *Myſelf* emboldened to ſolicit the High Honour of ſending this Work into the World under the Auſpices of YOUR NAME. The amiable Condeſcenſion with which you granted *me* that diſtinguiſhed Favour, ſhould even apologize, if, in pouring forth *my* Gratitude, I ſhould dwell on the many VIRTUES which adorn the

ROYAL

ROYAL MIND; but, however pleaſing this would be to *Myſelf*, and to the Thouſands that admire HIM, I know not how far it might be ſo to the PRINCE HIMSELF; for ſurely Generoſity, Diſintereſtedneſs, a Noble Love of Truth that will not deceive, a Feeling for the Diſtreſſes of others, and Greatneſs of Soul, muſt always inſpire Admiration: It is, however, ſome Gratification, that, if I even ſhould attempt to touch on them, I could not be accuſed of Flattery, as they are univerſally felt, and will be long, long remembered. From thoſe Conſiderations, I ſhall not Treſpaſs any longer on your ROYAL Indulgence, than to aſſure Your Highneſs, that I have the Honour to be,

YOUR HIGHNESS's

Moſt grateful,

Moſt obliged,

And very humble Servant,

P. BOYLE.

5. 1

THE ADVERTISEMENT.

THE Editor of this Second Edition moſt reſpectfully returns his unfeigned Thanks for the very Liberal Encouragement, beſtowed upon him by his truly Noble and Generous Subſcribers. He humbly takes this Opportunity of aſſuring them, that, in order to render this Edition at leaſt equivalent, if not ſuperior, to the former, He has ſpared no Expence in having the Plates *carefully examined, and approved, by the moſt celebrated Engravers of the Day, notwithſtanding the Reduction of Price, from Three Guineas and a Half to One Guinea and a half; nor has he been deficient in the painful Taſk of correcting the Preface, the various Explanations,* &c.

Relying, however, on the Indulgence of the liberal and enlightened, the Editor is bold enough to wiſh this Republication *to be accepted as an* Earneſt *of a Work upon the* FINE ARTS, *now under the Inſpection of the Firſt Hiſtorical Painter in this, or any other, Kingdom. The Work, alluded to, employed the deceaſed Author Forty-five Years in cloſe Study, and is deemed by thoſe of the Cognoſcenti, who have inſpected it, one of the moſt valuable Compoſitions, ever offered to the Public; and one which has been more deeply traced, and clearly inveſtigated, than any heretofore publiſhed.*

The

The Editor, after repeating the utmoſt Deference, and heartfelt Gratitude to his Moſt Noble Patrons, cannot cloſe this Advertiſement more appoſitely, with reſpect to the valuable Work above referred to, and to this Republication *of* MUSEUM BRITANNICUM, *than with a Tranſlation of the Motto, at the Cloſe of his Predeceſſor's Preface.*

Quod ſi deficient Vires audacia certe
Laus erit in magnis and voluiſſe Sat eſt.

" 'Though in arduous Undertakings our Abilities ſhould fail us, the Attempt will be deemed Praiſe-worthy; and to have proved the Endeavour to achieve, is ſufficient."

P. BOYLE.

LONDON—*September*,
1791.

THE NAMES OF SUBSCRIBERS.

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His Royal Highness the DUKE of YORK.

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Brown,	Henry, Eſq.	*Wimpole-ſtreet*
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Cottrell,	Stephen, Eſq.	*Groſvenor-place*
Coffin,	Richard, Eſq.	*South Audley-ſtreet*
Crawford,	John, Eſq.	*Grafton-ſtreet*
Concannon,	L———, Eſq.	*Albemarle-ſtreet*
Camphl,	John, Eſq. M. P.	*Berkeley-ſquare*
Chiſwell,	R. Muilman Trench, Eſq. M. P.	*Portland-place*
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D.

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De Bukaty,	His Excellency Chevalier	*Mancheſter-ſquare*
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Dickins,	Francis, Eſq. M. P.	*Lower-Brook-ſtreet*
Dundas,	Miſtreſs	*Orchard-ſtreet*

E.

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F.

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Fitzgerald,	Right Honorable Lord Charles	*Albermarle-ſtreet*
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G.

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Gainſborough,	Right Honorable Earl of	*Cavendiſh-ſquare*
Granard,	Right Honorable Earl of	*Ireland*
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Grey,	Right Honorable Viſcount M. P.	*Charles-ſtreet*
Grantham,	Honorable Lady	*White-Hall*
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	H.	
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Howard,	Right Honorable Lord	*Burlington-ſtreet*
Hamilton,	Lord Archibold	*Groſvenor-place*
Harewood,	Honorable Lady	*Portman-ſquare*
Howe,	Honorable Carolina	*Grafton-ſtreet*
Howard,	Sir George, K. B. M. P.	*Groſvenor-ſquare*
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Hoare,	Henry, Eſq.	*Grafton-ſtreet*
Hibburt,	Thomas, Eſq.	*Upper-Groſvenor-ſtreet*
Heaton,	John, Eſq.	*Old-Burlington-ſtreet*
Hume,	Alexander, Eſq.	*Wimpole-ſtreet*
Hulſe,	Edward, Eſq.	*Portman-ſquare*
Humphrys,	Mr. William, Eſq.	*Saint James's-ſtreet*
	I.	
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Jennens,	William, Eſq.	*Groſvenor-ſquare*
	K.	
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Kearney,	Henry John, Eſq.	*Bentinck-ſtreet*
	L.	
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Lonſdale,	Right Honorable Earl of	*Charles-ſtreet*
Liſburne,	Right Honorable Earl of, M. P,	*Harley-ſtreet*
Lucan,	Right Honorable Lord	*Charles-ſtreet*
Le Deſpencer,	Right Honorable Lord	*Hanover-ſquare*
Lockwood,	Reverend Edward	*Portman-ſquare*
Leiceſter,	Sir John Fleming, Baronet	*Groſvenor-ſquare*
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Lane,	Thomas, Eſq.	*Bentinck-ſtreet*
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Mills,	William, Eſq.	*Harley-ſtreet*
Montolieu,	Lewes, Eſq.	*Wellbeck-ſtreet*
	N.	
North,	Right Honorable Lord	*Burlington-ſtreet*
	O.	
O'Donnell,	General	*Ireland*
O'Brien,	Dennis, Eſq.	*Craven-ſtreet*
	P.	
Portland,	His Grace the Duke of	*Piccadilly*
Poulett,	Right Honorable Earl	*Stratford-place*
Pelham,	Right Honorable Lord	*Strutton-ſtreet*
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Peirſon,	Miſs	*Bruton-ſtreet*
Purling,	John, Eſq.	*Portland-place*
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Palk,	Lawrence, Eſq. M. P.	*Bruton-ſtreet*
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	R.	
Radnor,	Right Honorable Earl	*Grafton-ſtreet*
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Robinſon,	George, Eſq.	*Harper-ſtreet*
Robinſon,	Thomas, Eſq.	———
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Royall,	John, Eſq.	*Great-Cumberland-ſtreet*
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Raper,	Matthew, Eſq.	*Stratford-place*
Rumney	George, Eſq.	*Cavendiſh-ſquare*
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Rogers,	George, Eſq.	*New-ſtreet, Spring-Gardens,*
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Shum,	George, Eſq.	*Bedford-ſquare*
Sturt,	Charles, Eſq.	*Bruton-ſtreet*
	T.	
Thorold,	Sir John, Baronet, M. P.	*Cavendiſh-ſquare*
Trapaud,	General,	*Mansfield-ſtreet*
Taylor,	Reverend George	*Conduit-ſtreet*
Thornhill,	Thomas, Eſq.	*Berkeley-ſquare*
Tuckfield,	Henry, Eſq.	*Harley-ſtreet*
Tynte,	I. Kemeys, Eſq.	*George-ſtreet, Hanover-ſquare*
Thompſon,	Richard, Eſq.	*Lower-Groſvenor-ſtreet*
Tollinton,	Mr. Francis,	*Alderſgate-ſtreet*
	U.	
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	V.	
Vavaſour,	Henry, Eſq.	*Lower-Berkeley-ſtreet*
	W.	
Walpole,	Right Honorable Lord	*Bruton-ſtreet*
Walpole,	Honorable Miſtreſs	*New-Burlington-ſtreet*
Whittaker,	Miſtreſs	*Mancheſter-ſquare*
Warden,	Miſtreſs	*Summerſet-ſtreet*
Wallis,	Samuel, Eſq.	*Upper-Seymour-ſtreet*
Whitbread,	Samuel, Junior, Eſq. M. P.	*Wimpole-ſtreet*
Woodroffe,	William, Eſq.	*Conduit-ſtreet*
Wright,	George, Eſq.	*Upper-Groſvenor-ſtreet*

ADDITIONAL SUBSCRIBER,

Carey,	Mr. Criſtopher	*Old-Bedlam*

PREFACE

TO THE

READER.

THE *Taſte* of the *preſent Day* is happily engaged in the Purſuit of Natural Knowledge, that extends the Horizon of the Human Underſtanding, and in the Cultivation of thoſe Arts that embelliſh the Mind, and furniſh the moſt elegant Materials for Converſation. Under theſe Circumſtances I have ventured to throw in my Mite; ſhould the Value be eſtimated in Proportion to the *Inclination*, I have not the leaſt Doubt but it will be acceptable, but I have not the Vanity to think that it will be ſo on any other Account. Beſides, as we are indebted to thoſe who have gone before us, Gratitude demands, that thoſe who come after us ſhould place ſome Credit to our Account—Such is the Love of Immortality, that we are anxious to ſnatch as much as we can from the Jaws of Oblivion, and at the ſame time to extend the little Span of our earthly Exiſtence beyond the Grave. We are alſo anxious to leave ſome little Monument, to point out that we once exiſted; and that we filled up the narrow Circle of our Exiſtence by endeavouring to be as uſeful as poſſible to our Fellow-Creatures: this may be called Weakneſs by thoſe, who

affect to deſpiſe not only living, but poſthumous, Fame; but it is a Weakneſs which ſome of the greateſt Men have been ſubject to—The good Effects whereof we reap almoſt every Day.——Theſe various Productions, or Legacies, if you chuſe to call them, are generally entitled, amongſt Painters and Authors, The *Laſt Will and Teſtament*, and have in all civilized Nations been carefully preſerved in Repoſitories, or ſuch a *Noble Cabinet* as the BRITISH MUSEUM (whence theſe are drawn) a Cabinet which, in the Language of an elegant Writer, may be ſaid to contain the Labours of ten Thouſand Intellects, which have taken their Courſe through the Accumulation of vaſt Libraries, which are the Hiſtory of the Force and Weakneſs of the Human Mind; through great Collections of ancient Records, Medals, and Coins, which atteſt and explain Laws and Cuſtoms; through Paintings and Statues, which by imitating Nature, ſeem to extend the Limits of Creation; through Grand Monuments of the Dead, which continue the Regards and Connections of Life beyond the Grave; through Collections of the Specimens of Nature, which become a Repreſentative Aſſembly of all the Claſſes and Families of the World, that by Diſpoſition facilitate, and, by exciting Curioſity, open the Avenues to Science; ſecured by Wiſe Eſtabliſhments from the inconſtant Sport of Perſonal Caprice and Perſonal Extravagance*.

When

* *The Britiſh Muſeum.*) This great houſe was built by *Ralph Duke of Montague*, in the *French* manner; the apartments are very noble, and richly adorned. Here ſeveral artiſts have expreſſed the excellence of their genius. The architecture was invented and conducted by Monſieur *Pouget*, Anno 1678. The extent of the whole 270 feet. The ſtaircaſe and ſome of the cielings, as the dome of the ſaloon, are painted in freſco, the hiſtorical figures by *La Foſſe*; the architecture and landſcapes, by *Rouſſeau*, and the flowers by *Baptiſt*.——"This *John Baptiſt Monnoyer*, commonly ſtiled *Baptiſt* the Flower-Painter, was born at *Liſle* in *Flanders*, and brought up at *Antwerp*. His Grace the Duke of *Montague* being *Ambaſſador in France*, invited him over to *England*, to adorn his magnificent houſe in *Great Ruſſel-Street*, *Bloomſbury*, where a great variety of flowers and fruit of this maſter are to be ſeen, and thoſe the beſt of his performance.

"*James Rouſſeau* was a *French* landſcape, architecture, and perſpective Painter, born at *Paris*; who came from *Switzerland* for *Holland*, whence he was likewiſe invited over to *England*. He had all due encouragement from that noble peer, who allowed him a *Penſion during Life*.

"Alſo *La Foſſe*, who in conjunction with Meſſrs. *Rouſſeau* and *Baptiſt*, painted the hiſtorical ſtaircaſe, and many other parts of that magnificent fabrick."

See De Pile's Lives of the Painters, p. 401, 460.

Beſides theſe there was one "*Louis Cheron*, who, on account of his religion, being a calviniſt, was compelled to quit his native country, and ſettled in *London*, the happy retreat of all diſtreſſed artiſts; and there he found many patrons among the nobility and gentry; particularly the Duke of *Montague*, for whom he painted the council of the gods, and ſome other compoſitions, taken from poetic, or fabulous hiſtory."

See Pilkington's Dic. of Painters, p. 132.

The *Building* is well ſituated, entirely inſulated, and not *contiguous* to any habitation; the principal Librarian, and other officers, have all their apartments in the wings of the ſaid building, and if we add to this the wiſe *Orders*, and Rules for the *Management* of the MUSEUM in caſe of any accidentby fire, &c. we may look on it almoſt as equally ſafe with an *incombuſtible* edifice.

Sir Hans Sloane, Bart, (who died in 1753.) may not improperly be called the *Founder* of the BRITISH MUSEUM: for it being eſtabliſhed by *Parliament*, was only in conſequence of his leaving by will his noble collection of *Natural Hiſtory*, his large *Library*, and his numerous *Curioſities*, (which it is ſaid coſt him 50,000l.) to the uſe of the *Public*, on condition that the Parliament would pay 20,000l. to his *Executors*.—Accordingly *Montague-Houſe*

When the MUSEUM was firſt opened for the good of the *Public*, it filled my Mind with great Conceptions; nothing would have made me more happy than Drawing and Studying theſe Curioſities, (having always had a great Veneration from my Youth for all Manner of Learning) being like a luxurious Banquet, to me indeed the moſt voluptuous Entertainment. I had long before made a Sketch, and Liſt of curious Objects, which, when I ſhould

tague-Houſe was purchaſed with an extenſive garden of near eight acres, by the Britiſh Parliament for 10,500l. as was alſo Sir *Hans Sloane's* curioſities for 20,000l. in the year 1753, and was reimburſed by a guinea lottery the ſame year. And in 1756 the valuable legacy of *Egyptian* antiquities of the late *Colonel Lethieullier*, and the antiquities of his nephew have been joined to it:— And in the year 1771, *Sir William Hamilton's* antiquities were purchaſed with other additional expences, for 9000l. To this collection were added the *Cottonian Library*, the *Harleian Manuſcripts*, collected by the *Oxford Family*, and purchaſed likewiſe by Parliament for 10,000l. Alſo a collection of books given, and 7000l. in caſh left, by the late Major *Edwards*. And as an addition to the Cottonian Library, Mrs. *Maddox*, relict of the late Mr. *Maddox*, *Hiſtoriographer Royal*, left by her will, her huſband's large and valuable Collection of *M. S. S.* which had engaged his attention for many years; affording materials for a complete hiſtory of *Tenures*, which is much wanted.

His late Majeſty, George II. in the Year 1757, in conſideration of its great utility, was graciouſly pleaſed to add thereto the *Royal Libraries*, about ten thouſand Books; with eighteen hundred Manuſcripts, all collected by the different Kings of England.————It is impoſſible to give the exact *Names* and *Numbers* of the ſeveral things contained in the *Britiſh Muſeum* at preſent, on account of the generous embelliſhments which have been made from time to time.——See for the Catalogue of Sir H. Sloane's Bart. and Sir W. Hamilton, K. B. after the End of the Preface.

The Public are under very great *Obligations* to the above mentioned, as well as to many other *Private Gentlemen* for their *Donations* and *Benefactions*, by which this Literary Hive is continually increaſing, to their Honour and Credit during Life, or after Death. Alſo to the *Right Honourable* and *Honourable* the *Truſtees*, for their careful Conduct, Management, and Preſervation of the *Muſeum*; and to the Principal and Subordinate Officers, who are all known to be *learned Men*, in their *Various Departments*, from *all* whom I have received great civility and indulgence, and who on application are always very ready to gratify any perſons curioſity, with a ſatisfactory information. What improvements in *Arts, Sciences, Manufactures*, &c. an individual may reap from this Harveſt of Learning, muſt ſtrike every one at firſt view!——O *Happy Nation!* where there is ſuch *Liberty granted*, and ſuch *Generous Benefactors*, whoſe Names will be conveyed with Honour to ſucceeding Generations; nay, be made *Immortal*; and, as *Herodotus* ſays, " Things paſt ought not to be extinguiſhed by length of time, nor great and admirable actions remain deſtitute of glory."

In fine, if one conſiders the *Building*, and its various *Contents*, with their *Arrangement*, and the *Liberty* People enjoy, it is *Matchleſs!* There is certainly no mine or treaſure like this in *Europe*, from what I have heard from Foreign Gentlemen; nor can ſuch a one ever be compiled again unleſs by a *Miracle**. If I may be allowed, with humble ſubmiſſion, to give my opinion, it is; that every curioſity, &c. ſhould *have a Title*, like thoſe on books, and be exactly *labelled*, which would be of infinite ſervice; for the Intention of the *Britiſh Parliament* and *Benefactors* is ſuch as to render it of the utmoſt benefit to mankind. Many ingenious perſons perhaps would be glad to be informed how to get admitted as a reader in the *Britiſh Muſeum*;— this is done by applying for leave to the Truſtees, the Principal Librarian, or in his abſence to the Under Librarian, who will get him an order of admiſſion till ſuch time as he ſhall be admitted; the officer of the Reading room

† Anno 1774, The Report from the Committee appointed to conſider of proper Regulations to be obſerved for the future, by Perſons admitted to ſee the *Britiſh Muſeum*, was brought up, and a ſmall Debate enſued on one of the Reſolutions, which was for money to be paid by every perſon admitted to ſee the Curioſities; the principal *Speakers* in which, were General Conway, Capt. Phipps, and Mr. Harris, but I am very glad for the Public, on a Diviſion there were for Money being paid 56, againſt it 59.

I ſhould be admitted, I intended to draw. In reſpect of my choice, my principal and *chief Aim* was at a *Variety* of *Picturesque*, *Curious*, and *Scarce Objects*, and to make them inſtructive, entertaining, and uſeful.—Now, in a Work of this kind, ſome Objects will always be found more *pleaſing* than others, according to the different *Taſtes*, Studies, and Geniuſes of particular Men:—This I was ſoon made ſenſible of: for when I began to ſhew my Deſigns to the Ladies and Gentlemen, ſome wiſhed my Work had conſiſted of BOTANY; others of BIRDS, BUTTERFLIES, or QUADRUPEDS; ſome again of FISH, SHELLS, and FOSSILS; a few wanted them all ARTIFICIAL, *&c.* I leave my ſenſible Reader to judge whether it be poſſible to pleaſe every Body. Nature herſelf is not equally ſatisfactory, nor different Diſhes alike palatable. Therefore I came to a Reſolution to chuſe an Intermixture, which will be found to conſiſt of ſome Things fine, others but middling, and a few perhaps quite indifferent.

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Room, the *Rev. Mr. Penneck*, will provide him with ſuch books as he intends to peruſe. This leave is only for half a year, unleſs a freſh application is made.——" if any perſon engaged in a Work of " Learning, or in the proſecution of any *uſeful De-* " *ſign*, has occaſion to examine any part of the col- " lection, *with more Attention than can be done either in* " *the ordinary Way of viewing the Muſeum*, or in the " Reading Room, without carrying into it a greater " Number of Specimens or Books than can con- " veniently be done; *to give leave to ſuch Perſons to view* " *the ſaid Collection at thoſe Hours*, when the Officers of " the reſpective departments are not engaged in their " Attendance upon the Company admitted by Tickets, " and during the time when the *Muſeum* is open."

Vid. General Orders and Rules of the Muſeum, p. 5.

I have wondered many times at the ſmall number of gentlemen I uſed to ſee in the Reading Room, which certainly muſt be owing to the want of knowing how to apply for leave; I have ſaid many times, if it was a difficult matter to be admitted, more people, and all the world would be eager to come to improve themſelves, and make a better uſe of this advantage. Before it ſlips out of my memory, here I muſt not omit to obſerve for the Benefit of the Readers, and particularly ſuch who apply for Tickets to ſee the *Curioſities* of the *Britiſh Muſeum*; that it opens at nine o'clock and ſhuts at three every day, except Saturdays and Sundays, and during the Chriſtmaſs, Eaſter, and Whitſun Holydays, and on Thankſgiving and Faſt Days; but in the Four Summer Months, May, June, July, and Auguſt, it is open only on Mondays and Fridays in the Afternoon from Four till Eight, the other days as uſual.

Now in reſpect of knowing the method of applying to ſee the BRITISH MUSEUM, it is by delivering in a liſt of the chriſtian and ſurnames of each perſon, with their titles, rank, profeſſion, and places of abode, to the porter's lodge at the left within the gate, who will enter them in the book; the principal Librarian orders the day and hour for the tickets of admiſſion, which when ſent for are delivered.

No more than fifteen perſons are permitted at one time, and two hours allowed for viewing, and ſuch as have obtained tickets and cannot come, are earneſtly deſired to return them to the porter as early as they can, that others may be admitted in their ſtead.

" After a liſt has been entered in the book, if the tickets are not fetched away, at the lateſt, by ten in the morning, the day before the time of admiſſion, they will be otherwiſe diſpoſed of; and no regard will be paid to ſuch liſts as require the tickets to be ſent to any of the parties.

" If any one comes with another perſon's ticket, it is expected that they acquaint the officers with it, in order to have the name changed; and the officers may turn away any one that ſhall preſume to get admittance under a fictitious name or character.

" N.B. In going through the ſeveral departments, no one is to take any thing from its place; but if he wants to examine any thing more particularly, he is to apply to one of the officers for it; eſpecially in going through the departments of printed books, he is ſtrictly required

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Now concerning the *Author's Drawings*:—he has truly imitated all the Objects, without *adding* or *diminiſhing*, an eſtabliſhed ſolemn Law, he had formed from his Cradle, for his future Conduct as a Painter, profeſſing it to be the principal and favourite Article of his Pictorial Creed, and declaring himſelf an Enemy to Nature-Menders, Manneriſts, &c. He does not mean by this that Nature alone is ſufficient; *no*:—* * * * * * * * *.

The ſame Choice and Method I have purſued in the Artificial Objects; which, like the Natural, are in fine Preſervation, both well diſpoſed with a clear large Maſs of Light and Shade; the Drawings have their true Character, repreſenting different Subſtances, and peculiar Colours of every Object. Many of the Drawings, or Prints, are as large as *Nature*, or the *Objects* they repreſent; and if they are *leſs*, or *larger*, it is mentioned with each *Explanation*. On ſuch *a Plan* as this, if a Painter, &c. chuſe to be bound, to ſail for the Harbour of Nature, he will find his Pictorial Veſſel loaded with new *Theorical* and *Practical* Treaſures, which on compariſon, he will only find among a few Men of Merit; but in a low Degree, like the Shade of a Figure, or a bad Echo. This new Doctrine is quite different from that faſhionable Way of Drawing, and Painting, ſtill ſo much followed in Europe, and likewiſe at preſent ſo little known among thoſe Gentlemen, who encourage the Arts: for moſt of the Patrons and Painters have this in common with each other, and with every Individual in general, to know a *Good Performance*, but few can tell why or wherefore. *Nature** to be ſure, eſpecially

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not to take any of them down from their ſhelves, but to apply to one of the officers, who will reach him any book he is deſirous of ſeeing."

Vid. Direc. to ſee the Muſeum.

" Leave is granted to any Foreigner of diſtinguiſhed eminence, or who upon account of his ſudden departure, cannot obtain tickets in the common courſe, to ſee the Museum at any time, when it is open for the common inſpection, attended by the principal Librarian, (*a*)

" It is hereby intended and declared, that none of the particular reſtraints herein contained, are to be conſtrued to extend to the Royal Family, when they ſhall do the Museum the honour of viſiting it in perſon," (*b*.)

Vid. General Orders and Rules of the Muſeum.
(*a*.) *Page* 5.——(*b*.) *Page* 24.

Leave of admiſſion is likewiſe given to any proper perſon or perſons to air or walk into the garden upon due application.

* *Nature*.) *All pretend*, both Painters, Statuaries, &c. to have been long acquainted with this Lady, but where was ſhe thirty-two years ago? examine the productions of the *Italians*, *Engliſh*, *French*, &c. In that period (in order to prove their being an old acquaintance with her) and you'll find no imitation of nature; but you'll ſee a great deal of *Manner*, and what is termed a free grandeur of *Stile*, *Touch*, and *Spirit* of the maſter, likewiſe a bad imitation of the antiques; and as to their figures, they ſeem to be only done after one particular manner of proportion;—In ſhort, all their figures of men, women, and children, appear as if they were caſt in one mould, add to this, the phraſes of enthuſiaſm, exquiſite taſte, looſe, eaſy manner of handling paintings in varniſh, (for it was the faſhion in thoſe days to encourage pleaſing and ſhining pictures) to all which Nature, if ſhe could ſpeak, would ſay,—*I KNOW YOU NOT*.——And although Nature may ſometimes be found in their performances, which they had copied (for improvement) after *Ancient Maſters*, yet in their own *Originals* ſhe is loſt again,—Now if ſome portraits, &c. ſhould be ſhewn, which have a few faint traces of Nature, this is only becauſe they are obliged to make a *Reſemblance* of perſons, and by which they repreſent her as it were by chance; do but caſt your eyes on their hands, draperies, back-grounds, &c. in the ſame picture, and

at preſent is in the Mouth of every Individual. It muſt be obſerved that there are three different Ways of imitating an Object; the firſt is to diſpoſe Nature at a tolerable Diſtance*, ſuppoſe that of Fifteen Feet, where all the Minutiæ are loſt, and only the Form, and grand Maſſes are to be ſeen; this Diſtance is in general approved of in large Works, which are to be ſeen on high, as the Pictures on the Cieling at *White-Hall*, BRITISH MUSEUM, &c. The ſecond, or medium Diſtance is, where the ſmall Parts are more viſible, as at Five Feet, or thereabouts; Painters never, or ſeldom exceed this: but the third is, where the Different Subſtances, and every minute Part is diſcovered by being brought ſo near the Eye. *This Diſtance* I was obliged to make uſe of, to repreſent Nature in her greateſt Beauty; the other two Diſtances are what I would call only repreſenting the Effect of Nature, as ſhe appears at the Diſtance; or the Diſtance for an Artiſt to get a good deal of Money, and uſe *much Art*, but ſhew *little of Nature*.

* This diſtance cannot for a certainty be aſcertained as it depends on the magnitude of the object, and the ſight of the painter.

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and that will convince you. Thus we find that this *Imaginary Being* called *Nature*, is the touch-ſtone and teſt, with which the productions of all arts are *Compared*.

To return, there are ſome painters however, that begin to ſmell Nature, as may be ſeen from their landſcapes, &c. behind their portraits, which formerly uſed to be deteſtable: ſome will, nay you may hear it from every body's mouth, that we have at preſent a greater number of excellent artiſts than were ever known before at one period, in this nation. I hardly think it worth my time to anſwer this, however, being in the humour for writing, I will confute it thus:——There is an *Index* of the painters names in the *Eſſay* towards an *Engliſh* ſchool. *Vid. De Pile's Tranſlation*, in which there are no leſs than an hundred in number. Among theſe you will find the *Firſt-rate Artiſts* in the world, *Planets* of the firſt *Magnitude*, eſpecially thoſe in the time of King *Henry* the VIIIth and *Charles* the Iſt. If this report is to be underſtood only of the great number, or bulk, I am ſorry for it, becauſe in time this will occaſion an increaſe of an additional pariſh-rate, and ſecondly of beggary: but if it is to be underſtood, that the preſent ones are more excellent than were ever known in this nation, I really cannot put my ſeal to this, but muſt proteſt againſt ſuch flattery with all my might; and the only way to ſettle this controverſy, according to my opinion, would be, for the preſent *Engliſh* and Foreign hiſtorical, landſcape, portrait, ſea, flower-painters, &c. &c. to place their performances next to thoſe artiſts, who lived in the reign of King *Charles* the Iſt, which would certainly occaſion a very viſible eclipſe. Moſt *Gentlemen*, and the very *beſt Artiſts*, all ſeem to agree, Nem. Con. that whoever was the inventor *of this Compliment*, intended only to ſpeak one good word for his brother artiſt, and two for himſelf. It is not a bad thing to have a great opinion of one's-ſelf. *Terence* ſays, *Proximus ſum egomet mihi*, or as we ſay, charity begins at home; neither do I think their preſent proceeding right, for if we do not unlearn a great many things in the drawing and painting way, which may be ſeen from a great many cracked pictures painted in varniſh, &c. &c. by ſuch kind of modern *Italian* tricks, I am afraid we ſhall be found too light in the balance of merit, for any of theſe ancient painters. I could enlarge on theſe different ſubjects, but time and tide waits for no man, and I am obliged to give an anſwer why this country has not been ſo happy in producing ſuch *good Painters* as *Poets*: the latter of whom ſtand in competition with the firſt in the world, nay ſurpaſs all others. The reaſon is, that theſe men *followed Nature*; whereas ſome painters did not, but were only *Nature-Menders*. And this is what they generally bring with them in their return from *Italy*, where they learn I know not what from the modern *Italians*, a certain mode of drawing and painting, which they are glad enough to quit again to pleaſe the good judgment of a few encouragers in this country. The total of the ſum of our doctrine is this: that the art of painting is nothing elſe, but a true repreſentation of Nature. But it was not her deſire, that men ſhould know every thing, and therefore ſhe only ſuffers herſelf to be looked at, through dark crevices, by the moſt wiſe and learned men, nay it is impoſſible to fathom or unravel the obſcure enigmas of Nature. However, though we cannot be deep, he that comes the neareſt is the beſt artiſt.

I am obliged to repreſent her thus, if I were to do otherwiſe it would be Affectation, Manner, and of no ſervice to Naturaliſts, &c. How far Nature exceeds all Arts and Human Skill, is well known; let it be ſufficient to ſay, that through a Microſcope ſhe appears more and more Wonderful; all Artificial Things, though never ſo highly finiſhed, more and more Rude, and Diſadvantageous: Therefore, the Imitation of Nature I would recommend to *all Profeſſions*. Doctor *Johnſon* has very judiciouſly obſerved, that from what is Unnatural, we can only derive the Pleaſure of Novelty; we admire it awhile as a ſtrange Thing; but, when it is no longer ſtrange, we perceive its Deformity.

Now that all uſeful and excellent Inventions of Machines, &c. have in all Ages been taken from Nature, nobody will diſpute, and that thoſe who apply themſelves to the Invention of new ones, ſhould conſult with her, is adviſable; and examine whether Nature does not produce an Example, or Effects ſimilar to thoſe things they intend to perform. And if all Machines, Arts, &c. be obliged to undergo any Additions or Improvements, it is all owing to their being Unnatural, or becauſe the Original of which is not to be found in Nature.—I dare not ſay *any* more on this intereſting Subject, for fear of wearying my Readers with too much of one thing, and muſt therefore now ſay ſomething of the Engravers.

I have employed thoſe who are ranked amongſt the firſt Artiſts of the Age, able to execute the Plates in the Manner and Taſte of the Original Drawings; they are not Engraved with Strokes, or Hatches, as I thought them unnatural; that mechanical Manner of Engraving, or cutting the Copper with large broad Hatches, Grate-like Work, * I deteſt.——I encouraged them with ſufficient Generoſity; they fixed their own Price, and kept nothing ſecret from me in reſpect of Art, &c. that their Performance might give full Satisfaction: and on their Side they have taken the utmoſt Pains, and every Nerve has been ſtretched to ſhew their Talents and good Judgment; I venture to ſay all this in their Commendation, and that my Drawings were as *intricate* to them *as Nature was to me*. I deſired of the Engravers to be very exact in imitating the Drawings, for what is the fineſt Engraving in the World if the Drawing is incorrect? Is it not like a Body without a Soul? or a fine Purſe without Money?—In fine, the Drawing is the Quinteſſence, and Engraving with Hatches only the Mechanical Part of the Art. That this is a Fact may be daily ſeen, for why are all theſe Etchings, or Scratches, ſo much ſought after, and ſtill ſell ſo very dear, *of*

* *Grate-like Work.*) And on which ſome Engravers value themſelves very much: if any body will but examine this bold and impudent manner of engraving, he will find ſome as broad as the eight part of an Inch.

the great Painters? And though there are Hatches, or Strokes to be ſeen in them, yet even with thoſe they have endeavoured to imitate Nature.

It muſt be confeſt, however, that the Art of Engraving is very uſeful, and if the Drawing Part of a Print be good, and Light and Shade well managed, the different Subſtances, different Colours, well expreſſed, and the Strokes made ſo as to repreſent Nature, void of Manner, it muſt be owned a fine Print.

It was my Intention to have given a *great Deal* for the Money, but the Expence of *Engraving, Letter-Preſs, &c.* runs very high now-a-days; I ſpeak from what I have experienced. As to ſome of the Plates not having ſo many Figures, the Reaſon was, becauſe I could not find any more Subjects which were properly connected together; but to make up this Deficiency I have added ſome Vignets, or Head and Tail Pieces, and other Additions agreeably correſponding to my various Subjects, which I hope will be accepted of as uſeful Ornaments. Thence proceeding to the Demonſtrations, References, Paragraphs, and Notes of the Figures; I have endeavoured with all my Might, if poſſible, to prove them with the higheſt Degree of Truth; in oppoſition to thoſe who have amuſed Mankind with entertaining and diverting Stories, to which ſucceeding Authors have been behind-hand; every one always adding a little to the former, flattering themſelves, as if the World were obliged to believe their bare-faced Fallacies:

No Man can have a more ſenſible Feeling of his Deficiency, as a Demonſtrator, than myſelf; nevertheleſs I have, with as much Prudence as I was Maſter of, digeſted the Matter, to render this Work as Perfect as I could, though far be it from me to judge it fit for Publication, yet willing to purſue it with all Diligence, that if poſſible the great Pains I have taken might not prove abortive.

The *preſent Age* is certainly the Happieſt the World ever ſaw, if we conſider the infinite Number of fine Productions *in all Arts, &c.* and the Multitude of *Books* publiſhed ſince the *Invention of Printing*, now ſo long known to all the *Polite Nations*; which Productions may be looked on as ſo many Roſes, Lillies, Honeyſuckles, and other *innumerable Flowers*, whence the induſtrious artful Bee, or ſtudious Enquirer may ſip Sweets.

I ſhall now proceed to ſay ſomething of my Language or Style; in preſenting my Mind to the *Reader*, I have preferred Perſpicuity, accompanied with Brevity, and perhaps, *Reader*, too much, for I know of no other

Way to be eaſier underſtood: avoiding all high ſounding Epithets, or long, round-about tedious Phraſes, as ſome do to make themſelves paſs for *very great* and *learned Men*, or as if they deſired not to be readily underſtood, without which they render their Works *uſeleſs*, of little Service to the *Reader*, or *Profit* and *Honour* to themſelves; thus do they vainly labour to be thought Wiſer than the reſt of the World.

While I was thus engaged in explaining my References, they proved ſo very trifling that I thought them not ſufficient, and therefore have added Notes, by way of further Elucidation. But here I muſt not forget to remark the Liberty I had of conſulting the Books in the BRITISH MUSEUM; now thoſe Authors, which I found by the Scale of Common Senſe, and Compariſon, to agree beſt with my Antiquities and Natural Curioſities, I have cited with Honour, when I made uſe of their Authority, in preference to that of thoſe modeſt Great Men, who publiſh all other Men's Thoughts and Writings, but their Own.

Now as this Work is to conſiſt chiefly of Figures, there is no need I think of a great deal of Writing. Engraved Figures, accompanied with a few Words, are preferable to thoſe bulky Volumes, where there are but a few bad Figures, or perhaps none; for a Deſcription of a Figure, in Writing, will never make ſo ſtrong an Impreſſion on the Mind, as the true Repreſentation of an Object in Drawing, let the Work be ever ſo well explained, diſpoſed, or linked together.

Of the Chief and Principal Parts of my Subjects I have only treated, rejecting all that was foreign, and other Trifles, not as ſome I know, who talk at random, and by the heat of their Fancy, roving from one thing to another, till the chief Argument is loſt, and the *Reader* is left in a Labyrinth; hence it comes to paſs that ſome Writers, and Lecturers, by forgetting the Subject, are not eaſily underſtood; therefore the Reader or Teacher is obliged to turn the Page, or begin again, and again.

To conclude: It is not my Intention to ſurfeit the *Reader* with tireſome Narrations, heightened beyond reality, rather wiſhing ſomething more to be deſired, than ſaying too Much; I am in hopes that my Subſcribers will allow my Drawings, Prints, and Demonſtrations, to have ſome little Degree of Merit—In ſhort, if I had wiſhed to have rendered my Fame Immortal by the Publication, I could not have exerted myſelf to a greater Degree; and it will make me very happy to give ſome Satisfaction; if ſo, I ſhall not be ſorry to have ſpent my time ſo agreeably.

If the *Truſtees of the Britiſh Muſeum* ſhall think my Figures, or Demonſtrations any Way *Subſervient* to their *Deſigns*, it may ſtimulate my Induſtry; nor have my Solitary Eſſays been diſcouraged from hoping a favourable Look from my generous Patrons, and if I can but *Pleaſe Them* that is ſufficient for me;—*Laſtly*, to a Work of this Kind one ſhould ſit at Eaſe, with a good deal of *Patience*, and take the *Induſtrious Ant* and *Artful Bee* for Patterns, that it might ſmell of Oil; I have therefore kept my hands every Day in Uſe, herein likewiſe imitating the Farmer, a Countryman of mine, who uſed to carry a Calf till it was a Cow; or, if you pleaſe, like *Milo, a ſtrong Man*, who at the *Olympic Games* would carry an Ox, without Breathing. There is a great deal of *Vanity* in becoming an *Author*, there is no *End* of Writing, and then again you may Correct till your Eyes drop out; ſo to ſave our ſight, we will content ourſelves with that very learned and Polite Poet, *Propertius*, who ſings thus:

Quod ſi deficiant vires, audacia certe
Laus erit, in magnis & voluiſſe Sat eſt.

THE

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AN ABSTRACT

OF

Sir William Hamilton's Collection

OF

ANTIQUITIES.

730 VASES, found in the Sepulchres in thoſe parts of the Kingdom of *Naples*, which came under the denomination of *Magna Græcia*, and were in uſe for ſacred and domeſtic purpoſes: Many were evidently Votive; and the greater part is ornamented with figures, the compoſition of which is truly elegant. Their forms are ſimple, beautiful, and varied beyond deſcription. The whole compoſes a ſeries in this branch of Antiquity, far ſuperior to any that has ever been collected.—90 Specimens of ancient Stucco and Terra Cotta, curious in the ſubjects, and well executed: among theſe are ſome ſpecimens of ancient Painting.—85 Lamps in

Terra

Terra Cotta; many with Figures on them relative to the worſhip of the Deities to whom they were dedicated.—300 Sepecimens of the ancient Glaſs and Paſte; among which are three of the largeſt and moſt perfect Cinerary Urns ever found; one with the Lead Covering, by which it was preſerved; another contains the aſhes, with the Aſbeſtos Cloth, which prevented them mixing with thoſe of the Funeral Pile.—300 Bronzes relative to the Armour of the ancients; among which many may be reckoned uniques. The Breaſt and Back Armour; two *Grecian* Helmets Compleat; two *Roman* Helmets; the Standard of the *Legio Victrix* of a Boar; two of *Carthage*; ſeveral Swords, Horſe-Belts, Heads of Spears, Javelins and Points of Arrows; Glandes, *&c.* This Collection is very Compleat.—67 Lares, Idols relative to Armour, many very fine, and mounted on Pedeſtals.—141 on Pedeſtals; Lares and Penates in very fine Preſervation and good Sculpture; extremely rare for the variety of attributes by which each is characteriſed.—95 Without Pedeſtals, many of which are curious, though of inferior Workmanſhip.—124 Vota; vows to different Deities.—327 Bronzes; including Fragments, among which are the different Hinges uſed by the ancients. The Air-conductors to the Aqueducts, the Diſcus, Crotulus, *&c.*—44 Inſtruments; uſed in Sacrifice, Lamps, Pateræ Simpulæ; the Siſtrum, Prefericulum, *&c.* moſt of which are marked with the Symbols of the Deity to whom they were ſacred. The Strigil and bathing Apparatus are included.——98 Various Inſtruments—A Foot Rule, Compaſſes, Nippers, Needles, Probes, Stila, Spatullæ, Handles of Knives, Fiſh-hooks, *&c.*—4 Bronze Veſſels; one ſerved as a Cinerary Urn, the others remarkable for their Size or Elegance.—75 Specimens of the Locks and Keys uſed by the ancients.——40 Marks or Stamps, all with Inſcriptions.—3 Antique Mirrors; one Convex.——3 Candelabra; with their Lamps, four ſmall and four large; one is the largeſt yet found, and all are of different Conſtructions.——2 Weights and Scales; Stateræ in very fine Preſervation.—3 Pair of Scales; two with Indexes.——176 Weights of different Kinds, from the Solidum to many Pounds.——3 Plummets.——152 Fibulæ; of various Shapes and Sizes and of different Materials.—70 Pieces of Antique Ivory. Great Variety of Stila, Bodkin, Fragments of Flutes, *&c.*—40 Ivory Teſſeræ, chiefly for the Theatres, ſome being marked with the Poet's Name, Seven belong to the Combats of the Gladiators in the Amphitheatre. Two Teſſeræ Hoſpitalitatis, *&c.*—18 Teſſeræ of Chryſtal.—Games; 27 Dice of Ivory. 25——of Bronze or Stone. 18 Oſſelets of Bronze, Chryſtal, or Agate. Fragments; 1 very fine Bronze Hand. 1 Very fine Foot. Cameos; 1 Head of Bacchus. 1 A Bacchanalian; four Figures. 1 Fragment; all of the moſt perfect Greek Sculpture. Marbles; 1 Bas Relievo; two Men on Horſeback. 4 Small Buſts. 1 Bas Relievo; a Head. 1 Tragic Maſk. 1 Comic Maſk. 1 Sepulchral Maſk. 3 Tables with Inſcriptions. 1 Magnificent Trophy of Arms, a Province ſubdued; from an ancient Sarcophagus. 1 Statue of Venus. 143 Gold Ornaments; Necklaces, Ear-rings, Armillæ, Bracelets, Rings, and other Women's Ornaments, enriched with precious Stones. A large Gold Patera dedicated to the God *Apis*. This Collection is very ſingular and compleat. 1 Large Diſh of oriental Jaſpar. 2 Cups of Rock-chryſtal, ornamented with Figures, one the fineſt known. 149 Amulets: chiefly Scarabœi, and the greater part of them ſet in Gold. This Collection is as compleat as it is rare. 6000 Medals, and upwards. They are well preſerved. The Collection of Weights or As, and its Diviſions, is very compleat. Many large and middle-ſized Imperial of Bronze. Many ſilver Imperial, and ſome of Gold. But the moſt valuable Part of this Collection conſiſt in Medals of the Towns in *Magna Græcia*, among which are many inedita.

N. B. The very great Number of Monuments of Antiquities in this Collection, does not permit the enumerating each Article with its particular merit, as in the Catalogue which remains with the Collection, and from whence this is abſtracted, merely to give a general Idea of its contents.—By And. Gifford, D. D.

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Fig. 1.

Fig. 2.

THE BRITISH MUSEUM.

TAB. I.

Taylor-Bird's Nest.

Fig. 1. THE TAYLOR-BIRD's NEST, brought from a River in the Bay of *Bengal**, is conſtructed in a *Mahot-leaf* (A.)†, near the edges of it are little holes, formed, I ſuppoſe, with its bill, being its needle, through which they draw ſome of the downy filaments of the plant, with which they ſew the leaf together‡, reſembling the manner a Lady's ſtays are laced; hence they have obtained the name of *Taylor-Birds.*

* This Animal is a ſpecies of the ſmall *Humming-Bird.*

† The *Mahot* is a large ſpecies of the white *Cotton-tree*, that flouriſhes in *Bengal*, which ſupplies this *Oiſeau--mouche* with down with which it ſews the edges of the leaf together; thus a good Architect, who wiſhes to raiſe a lofty pile, would make choice of ſuch a ſituation as would ſupply the beſt materials, variegated with paſture and arable land, refreſhed with winding ſtreams, gentle eminences, cooling vales, vocal woods, umbrageous walks, at a proper diſtance from the buſy town, induſtrious village, enchanting ſeats, for the ſake of ſociety, within a few leagues of the ſea, that fiſh may not be wanting: When I reflect on ſuch picturesque ſcenes, or deliniate in my mind ſuch an eligible ſpot, it reminds me of the ſituation and ingenious contrivance of the *Taylor-Bird's Neſt.*

If we add to this, the beauty of its winged companions, the richneſs of their plumage, the variety of their trees, bending with vegetable gold, odoriferous ſpices, innumerable drugs, with which the air is impregnated, ſo that the inhabitants may be ſaid to breathe perfume.—If enlightened Europe could boaſt ſuch a Climate, what ſublime Poetry, breathing Statutes, glowing Pictures would ariſe in compariſon to the productions of Art, which at preſent adorn our Northern Climes.

‡ Sew the leaf together.—Some will have it that it picks up a dead leaf, (nay others ſay two) and ſews it to the ſide of the living one; but I never could meet with ſuch. There are two neſts of this Bird, preſerved in the British Museum, whence I made my Drawing and Deſcription; but there is only one leaf in each. Their eggs are white, and the colour of the little Architect a light yellow.

Beſides this, they have in the ſame Collection, ſome other hanging Neſts, variouſly compoſed of a ſort of graſs without, woven ſomewhat like a net, ſuch as *Guira Tangeima.* The *Ictorus Minor*, and the *Jupujuba*, they have alſo ſome hanging Neſts out of *Siberia*, which for neatneſs of mechaniſm, are well worthy the attention of the Curious; as nothing can be more admirably calculated to preſerve their eggs. They are called hanging Neſts from being faſtened to the ſmall twig of a tree

The Neſt is compoſed of down and Spider Webs, lined with different kinds of ſoft ſubſtances, *Stratum*, *Super-ſtratum*, the outſide is covered with a texture as fine as the *Goſſamer*, open at the top, in all, probably, this aperture is made in the leaf after the reſt is finiſhed; it hangs only by a ſlender twig to preſerve its eggs, or young from becoming the prey of Apes, Squirrels, Rats, Snakes, &c.

Veſpetum.

A Wasp's Nest.

Fig. 2.—The Section of a *Waſp's Neſt*, given by John Fothergill, M. D. found in America, Spaniſh Weſt-Indies, &c.

The hole (B.) at top, as the inſect diſpoſes its Neſt, ſhould be at bottom, but on account of the light and ſhade, the cells and various ſtories it could not be ſeen ſo well, and therefore I was obliged to turn it upſide down.

It has changed its colour and form a little, by being expoſed a long while to the injuries of the air.

The ſubſtance is very much like ſtrong and white Carton-paper, the particles cohering like paper; hence, by ſome, not improperly called *Bee-Paper*, it is faſtened to a Vine-branch (c.c.) conſtructed with ſurpriſing art; in ſhape, like the breaſt of a Woman, the interior part being divided into five ſtories, each apartment or nurſery has an aperture or door leading to the different cells, each of which are Hexagonal, (D. D.)*. It is ſaid that among theſe Waſps there is a ſpecies

(D.D.) * Hexagonal.—Now the reaſon why *Waſps* prefer this form, is becauſe their eggs are oval, and lie more compact than in a ſquare or angle.

Waſps do not make any proviſion for winter, neither do they think for the next day, ſluggard like. In the winter they are generally benumbed, or deſtroyed by the froſt, and luckily not more than two or three ſurvive out of nine thouſand, nay ſometimes more; but one female Waſp is ſufficient to produce a whole ſwarm the year following.

The Waſp is a briſk ſtinging Inſect; " and thoſe " perſons who are ſtung by a Waſp or Spider, may " cure themſelves preſently, by the repeated applica- " tion of freſh ſage-leaves to the afflicted parts, an " herb much abounding with Alkali."

Vid. *German Ephemerides*, An. 8, 9, 10.

When I look with attention on the *Taylor-bird's* and *Waſp's Neſts*, conſidering who made them, I think mankind need not boaſt of their ſkill in architecture, when we

cies called the Mule-Waſp, and this is the inſect, either ſingly, or with aſſiſtance, that labours the moſt induſtriouſly in forming this Carton-Neſt; ſo admirably working from the top downwards. They make no honey, but only lay their eggs and bring up their young in the cells.

——I'll uſe you for my laughter
When you are Waſpiſh. *Shakeſpeare's Julius Cæſar.*

Waſps are Inſects pretty well known by remembrance, by thoſe who have been ſtung by them, or hearſay; I have often thought how much they reſemble that kind of idle beings among mankind, with whom a little work goes a great way,

we behold the ingenuity of the firſt, and various ſtories Concamerations, &c. of the laſt. and here I muſt crave the Reader's leave to ſay ſomething on Inſtinct.

Inſtinct and Reaſon, how ſhall we divide?

PRIOR.

Animals are endued with Inſtinct, *or the Will of Brutes*; by virtue whereof they are able to provide for themſelves, know what is good for them, ſo as to preſerve and propagate their Species.

Of their Habitations:—Some make their Neſts in houſes, others in trees, leaves, ſhrubs, &c. Some in the earth, in ſtones, on rocks and crags, in fleſh, in water, or on the water.

Their architectonic ſkill in the choice of different materials, *viz.* Sticks, ſtraws, moſs, dirt, clay, gums, ſpumous matter, &c. evince how curiouſly and ingeniouſly they are contrived for ſelf-preſervation, by lining them with Spider's-web, wool, feathers, hair, &c.—Some are of ſeveral ſtories high, with various apartments, ſome cloſe, others open, thatched over, &c. &c. Some with their little treaſuries and cells well ſtored with proviſions, at certain times, ſeaſons, and place.

Add to this their ſagacity to depoſit their eggs and young, their peculiar number of young, or *balance of Animals*, their diligence and concern in nurſing and feeding them equally, with proper food; their paſſion in defending them, ſtarving and reducing themſelves almoſt to ſkeletons, if they have any ſuſpicion of loſing their neſtlings.

Thus has the indulgent Creator finiſhed the whole Animal World, "and made every thing beautiful in "his time:—nothing can be put to it, nor any thing taken from it." *Eccleſ.* iii. 11.—14.

I am not going to preach, all that is meant is, that men ſhould not find fault with the wiſdom of the Creation, for nothing is defective, nor nothing is loſt; Nature is enchanting and the nobleſt of all ſtudies, and how many things are there which ſurpaſs our underſtanding!

Moſt of the learned that I have conſulted, call them *Irrational Animals* with various inſtincts, equivalent to their wants. Becauſe, ſay they, every ſpecies doth naturally purſue, at all times, the ſame methods and way; whereas, reaſon, even without inſtruction, would often vary, and do that by many methods, which inſtinct doth by one alone.

This ſeems at firſt to ſound well, but will be contradicted by what follows; every perſon muſt allow Animals to have five ſenſes, and how near do ſome of them approach to the human Body, in their internal, as well external parts? Nay, who will not own their ſurpaſſing us, not only in bulk, ſtrength and ſwiftneſs, but likewiſe in the ſenſes, as in ſeeing, hearing, ſmelling, others again in taſting and feeling, whence that known verſe.

Nos Aper auditu, Lynx viſu, Simia guſtu,
Canis odoratu, nos vincit Aranea tactu.

The Boar in ear, excels the human race,
The Dog in ſcent, how nicely match'd the chace;
The Lynx in eye, the Ape in taſte how fine,
In touch the Spider "lives along each line."

Animals have the gift of calling, and giving warning to each other, and if ſome are ſilent, the wiſdom of Providence is wonderful in their mode of underſtanding each other, even in ſilence, by other ſenſible motions, looks, &c. The languages of the beaſts are unknown *unto* us, though pretended to by ſome, and if the expreſſion may be allowed, they may

as

way, for both ſpecies will plunder and filch from the induſtrious their caſh and honey, though in hazard of their lives; the ſluggiſh Waſp is perpetually at war with the careful Bee, near whom they ſettle in Colonies, Vineyards, &c.

Thoſe little Waſps-neſts, of the tropical Climates in the Weſt-Indies, are every where ſeen in multitudes, hanging by the branches of trees like fruit; their ſting is more fatal than the European Waſp, and if what is ſaid be true, that if a perſon is ſtung in the face, it ſo disfigures him the moment after, he is ſcarcely known by his intimate friends, ſo pernicious is their ſting, though they are more delicate than the European Waſps.

as much wonder how we underſtand each other by ſpeaking, as we admire how it is poſſible they ſhould underſtand one another in ſilence. I have often obſerved wild animals, when kept in places for breeding, being very ill pleaſed and angry when they make their neſts, if you ſtand near and look at them, they will make and unmake it over, and over again.

Now if you deſtroy their building, or take away the ſubſtance of which they make their neſt, they will form it again of ſome other matter, and will do ſo divers times if you continue it: Pray does not this plainly ſhew, that they do not at all times purſue the ſame method? The Female Birds in breeding cages, or aviaries, for want of ſilk or cotton, &c. will pick the plumes from the breaſt of the Males, to which he very ſubmiſſively conſents, knowing as well as we, that a fine good feather-bed is the chief article of furniture; in ſhort, nothing is thought good enough for the nouriſhing of their young.

They remember and will not omit to be grateful, as having a due ſenſe of benefits received, thoſe who approach the human body in reſemblance, and others who accompany men for their uſe, have been taught by mankind, to do ſurpriſing things.

I have ſeen a Monkey dreſt like a ſoldier, and with a muſket, &c. go through a regular courſe of Military Exerciſe with univerſal applauſe; likewiſe a Horſe, and a Dog, which could read, write, and cypher; this could not be performed by them without tutorage: ergo, they muſt have ideas, and compare terms or things, by imagination, cogitation, and judgment; ſo that it is manifeſt, not Inſtinct only, but likewiſe a little degree of reaſon, by which they act when tutored. And as a great man very well obſerves, "That there "is nothing done by men worthy of Commendation, "but GOD has imprinted ſome imitation of it even in "brutes."

Vid. *Grotius, De Jure Belli & Pacis, Lib.* 11. *Cap.* 19.

Thoſe kind of Animals, and Inſects, which do not approach to the human form, have perhaps no reaſon, but only inſtinct which guides them.

The human body from its make, aptitude, ſpeech, &c. is certainly better calculated for Reaſon and Inſtruction, and chiefly from the ſimilitude *Man* bears to GOD, and from his excellence in Arts and Wiſdom, he becomes thereby a deity in reſpect of the Brute Creation, who though we are ſurpriſed and pleaſed at thoſe excellent ends they purſue, and arts which they exert in their habitations, materials, ſelf-preſervation, and cheriſhing of their young, and form of their governments, in compariſon to Man, they only ſeem to act by inſtinct, or the call of nature, *neither* was more required of them; yet how wonderful is it to behold the various laws that *nature* has imprinted on the minds of different *claſſes*; each following the impulſe of nature, according to their various deſtined fitneſs, which man with all his ſuperior rationality cannot ſum up, owing to that infinitely Supreme BEING, who has adorned us, with a *ſuperiority* of Reaſon to guide all our deeds, and have dominion over every living thing upon the Earth.

Fig. 1.

2

3

A

B

4

5

C

6

TAB. II.

Oculus Mundi; or, The Eye of the World.

Fig. 1. THIS ſurpriſing little Stone has not yet been diſcovered in any country but *China*, its colour is of a pale whitiſh grey, almoſt entirely opake, it does not take a good poliſh: When immerſed in water for a few minutes, it grows exceedingly tranſparent, encircled with a fine bright pale yellow, amber like; with a whitiſh ſpeck in the centre; it retains this beauty only whilſt in the water, when taken out and dry, it reſumes its natural colour. This country affords ſtones that in ſome degree, partake of its qualities.

Fig. 1. The natural colour.

— 2. As it appears in water.

— 3. An *Oriental Pearl*, reſembling a bunch of grapes ſet in vine-leaves. (A.B.) Lord Donegal honoured me with a ſight of his curious *Pearl*, modeled by nature in the ſhape of a bunch of grapes; embelliſhed with the line of Beauty, poliſhed to a great degree of light, and in excellent preſervation,—in ſhort, it is a perfect Beauty, and rivalled only by "the ſtone in Pyrrhus Ring, which, as Pliny tells us, had the figure of Apollo and the nine Muſes in the veins of it, produced by the ſpontaneous hand of Nature."

— 4. A *purple Pearl*, from the *Weſt-Indies*, of the purple furbelowed oyſter.

— 5. A moſt beautiful *Roſe-coloured Pearl*, of an oval form, found in the *Pink-mouth Alatus*, or in the *Conch-ſhell*:—All theſe are very rare and valuable ſpecimens.

— 6. A *Bohemian* River *Horſe-muſcle*, with ſix *Pearls*, (C.) ſticking to the ſhell.

— 5. I ſuſpected this, and the preceding Pearl, to be an impoſition and indebted to art for their beauty; but am glad to find it effected by nature, the late Dutcheſs Dowager of Portland, Kingſton, and the late Honourable Mrs. Cavendiſh, &c. had ſome ſcarce and incomparable *pink Pearls*, in their poſ-

ſeſſion.

ſeſſion. Beſides theſe, there are ſome yellow, others of a lead colour, ſome again very dark, a few entirely black, &c. Like Venus they are the boaſt of the ſea, theſe five qualities conſtitute their value, *viz:* If they be oriental and white, great, round, ſmooth, and ponderous.

" It is certain that ſome grow in *England*, for *Julius Cæſar* does not deny that " the *Cuiraſs*, or Breaſt-plate, which he dedicated to *Venus Genetrix* in her temple, was compoſed of *Britiſh Pearls*." *Vid.* PLIN. *Nat. Hiſt. B.* 9. *C.* 35. The ſame Author does not place any great value on them, but he reckons the *Engliſh* oyſters the beſt of all others, and I could eaſily prove that the riches acquired by theſe, greatly ſurpaſs thoſe of the Pearls.

Pearl Shell.

" *Errors like ſtraws upon the ſurface flow,*
" *He who would ſearch for pearls muſt dive below.*"

PEARLS, in Natural Hiſtory, are a hard, white, ſilver-like, ſhining body, uſually orbicular, formed in *Bivalves*, or other Shell-fiſh, reſembling an oyſter, and claſſed in the number of gems, or precious ſtones.

They are caught by the Divers, in the Eaſt-India Seas, and in thoſe of America, and ſome parts of Europe, as the common oyſter, muſcle, &c. but the *oriental pearls* are ſuperior to all, as I have ſaid; the number found in each ſhell is various. Theſe Divers, it is ſaid continue ſometimes under water above a quarter of an hour. PLINY, in Book II. Chap. 103, " ſays, the Divers diffuſe oil with their mouths, becauſe it ſweetens and allays the unpleaſant nature thereof, and carries a light with it;—moreover that all ſeas are rendred calm and ſtill with oil." Who can help ſmiling at the thought of Dr. *Franklin*, mentioned in the Philoſophical Tranſactions, for ſtilling waves by means of oil being poured into the ſea, when we read this and the above account in Pliny? And there are other new diſcoveries of modern Doctors, I could mention, as excellent as this, and with what inveteracy their literary diſputes have been conducted, to prove their claims of things long known before. Whatever merit however there may be in improving, and reviving what has been already known our gratitude to the Ancients ſhould not be forgotten.

The ſeaſon for Pearl fiſhing is in *March* and *April*, the ſecond in *Auguſt* and *September*; the more rain, the more fruitful and plentiful are the fiſheries.

The

The fiſh in which Pearls are found, is three or four times the ſize of the common oyſter, called by Naturaliſts, *Pinna Marina*. The Pearls are of different degrees of perfection; the moſt perfect drop firſt, the reſt remain in the bottom of the ſhell: Sometimes it happens that one or two adhere to the ſides of the matrix; theſe are fed by the oyſter againſt its will, and become, according to the length of time, Pearls of different magnitudes, and impreſs a mark both on the fiſh and ſhell.

" Pearl Shells reſemble, in ſome meaſure, a hen that has many eggs,
" whence the moſt perfect drop firſt, and the reſt remain till ſuch time
" as they mature. In like manner, when theſe ſhells are open, the moſt
" perfect Pearls always ſtart firſt, and the reſt continue in the ſhell, till
" they arrive to ſufficient maturity. It is to be feared, many Pearls,
" upon dropping from the ſhell, which they do when they are ripe, have
" been devoured by fiſh."

PERIER's *Voyages, Chap.* 21.

The Pearl Fiſheries have always been accounted unhealthy on thoſe coaſts where they are carried on, owing to the air and water from the banks and rocks in the Perſian Gulph, &c. nay the very peaſants have ſuch an ill opinion of the oyſters in which they are found, that they never eat any. But I imagine it rather to be a diſtemper, with which the fiſh is afflicted, ſomewhat like the ſtone in the human body, &c. but more reſembling thoſe excreſcences which grow on the fleſh, commonly called warts; for there are ſome Pearls which are found in the real body of the oyſter, but this happens very ſeldom.

The Pearl oyſters grow faſt to the rocks, and in each oyſter is commonly found one Pearl much larger, which ripens much faſter than the reſt, the true ſhape is a perfect circle, beautifully poliſhed by nature to a degree of excellence inimitable by art; whereas the Diamonds receive their luſtre from the induſtry of man. Their perfections conſiſt chiefly in the luſtre and clearneſs of the colour, which they call the *Water*.

Pearls that are of unuſual figures, *i. e.* neither round, nor in the pear or olive form, are called *Baroguas*, or *Scotch-pearls*, thoſe of uncommon ſizes are called *Parangons*; as that of *Cleopatra*, valued by *Pliny* at *Centies* HS. or £.80,000 Sterling. That mentioned by *Tavernier*, in the poſſeſſion of the Emperor of *Perſia*, in 1633, bought of an *Arab*, for 32,000 Tomans, which at 3*l.* 9*s.* the Toman, amount to £.110,400 Sterling. That brought in 1574, to Philip II. of the ſize of a pigeon's egg, valued at 14,400 ducats! and that of the Emperor *Rodolph*,

Rodolph, mentioned by *Boetius*, called *la Peregrina*, or the incomparable, of the ſize of a Muſcade Pear, and weighing thirty carats. The largeſt Pearls are found in the deepeſt water, and the leſſer ſort near the ſhore. In *Europe*, Pearls are ſold by the carat-weight, the carat containing four grains, in *Aſia*; the weight uſed for Pearls are various, in different ſtates.

Thoſe called wens of Pearls, which are in fact nothing but roundiſh excreſcences, in form of half Pearls. The Lapidaries ſaw off theſe protuberances, to join them together, to make them paſs for real Pearls; but a good judge may eaſily find out the impoſition*.

Moſt of the *Connoiſſeurs* that I have conſulted agree, that they are all liable to change with wearing; in eighty or an hundred years they uſually become of little value; eſpecially the white ones, which will change to yellow, and ſpoil in forty or fifty years. Owing perhaps to the heat of the climate, ſmoke, the exſudation of the perſon who wears them: but thoſe of a yellowiſh caſt never alter. *Vid. Encyclop. Neufch.* 1765.

Now what relates to the diſtemper of the fiſh or the formation of Pearls, *Mr. Reaumur*, in the Memoirs of the French Academy, anno 1717, obſerves that they are apparently the effect of a diſeaſe of the fiſh, like other ſtones in animals, in ſhort, they are all formed of a juice extravaſated out of ſome broken veſſels, and detained, and fixed among the membranes. And will likewiſe that the ſhells of ſea fiſhes, as well as thoſe of ſnails, &c. are wholly formed of a glutinous ſtony matter, ouzing out of the body of the animal. *Vid.* for the formation of ſhells, TAB. XXVII. Perhaps if the juice deſtined for the growth of the ſhell ſhould chance to overflow, and burſt forth in any cavity or pore of the body of the ſhell, it forms the Pearl of the ſame colour with the part of the ſhell, to which it correſponds; therefore the difference of colours in Pearls doubtleſs ariſe from the different parts of the oyſter wherein they are formed.

When the ſeed happens to be thrown into the meſentery or liver, or the parts correſponding thereto, it is no wonder if the impurities of the blood, change the natural white. Thus we find that the Pearl and the ſhell are always exactly of the ſame colour, for in the large ſea-muſcles, they frequently find Pearls of

* *How to know good Pearls.*—To diſcover the hidden Defects and Faults of a Pearl, and to know whether ſhe is ſpeckled, or broken, or has any other imperfection, the beſt way is, to make trial of it by the Reverberation of the Sun-beams; for by this means your eye will penetrate into the very Centre of the Pearl, and diſcover the leaſt defect it has; you will then ſee whether it be pure or have any ſpots or not, and conſequently you may the better gueſs at its value.

different

different complexions, ſome like the Mother of Pearl, and others red; the latter are found in that part of the muſcle where the red juice of the ſubſtance had tinctured the ſhell with the ſame colour; and thoſe of the Mother of Pearl colour, were found in that part of the ſhell which was dyed with the colour of the Pearl: this ſhews, without doubt, that they are both formed of the different coloured juices, proceeding from the fiſh. Now what concerns the inimitable beauty, and variable tints of the Mother of Pearl, that they proceed from the ſmall ſtriæ or furrows of their plates, that are laid irregularly one over another, which is plainly ſeen by the help of microſcopes. We will not diſpute they are aſſiſtant only in producing theſe dies, but there is a principal, and other ſubſervient, which are ſuperior to the irregularity of the furrows of this Mother of Pearl; theſe ſhould be firſt well underſtood, and then a perſon may with eaſe judge of the fixed, changable, poliſhed, tranſparent colours, &c. for according to my doctrine, there are no ſuch colours as real white and black, it is not my wiſh to proceed: Certain I am that more might be ſaid in one page, than what is found in moſt of the volumes of thoſe Authors who have cultivated this ſubject; the above principal and ſubſervients, is the chief key that opens the door which leads into that apartment of the academy called Colouring. I don't doubt but ſome Painters ſtand agog, and with prick'd-up ears expect to have a little entertainment this way: I muſt own many ſhould be welcome, but as this is a public affair, they muſt be diſappointed for once, with regard to this fine diſh of colouring, for which the Antients were ſo remarkable; the ſecret of which is loſt, and never to be retrieved, but by the cloſeſt attention and ſtudy of Nature, and their Paintings.—I have ſaid already more than I intended, and though I wiſh to give every reaſonable ſatisfaction, hope to be excuſed on this head.

I have further to remark that,—"A woman put Pearls into a veſſel of "middling ale, to ſave them from plunder; and ſometime after, going to "take them out, found them all run into a maſs." *Vid. Weekly Mem. for the Ingenious, p.* 66. Pearls were of ſome uſe in medicine, but ſcarce owned by any at preſent, except Quacks; witneſs the once famous *Gaſcoin*'s Powder, likewiſe certain preparations of Pearls for the Ladies, and many more I could mention; but they are all apparently nothing but baits to trick the Fair Sex*.

* Before I take my leave of Pearls, I will add their valuation, *Vid. C. Newmann's Chemical Works, page* 531. —The weight of round Pearls is expeditiouſly judged of, by means of a ſmall inſtrument compoſed of ſeveral ſlips of braſs full of holes of different ſizes: The ſmalleſt hole receives a Pearl of one or two grains; and the largeſt, one of ten carats; and thus the weight of any given round Pearl is known from the hole which it fits. Small irregular ones are valued from the number that go to an ounce: If a hundred make an ounce, they are valued at an hundred rixdollars; if the number is leſs, the price is greater; and if the number is greater, the price is leſs: Two hundred to an ounce coſt but ſeventy rixdollars; three hundred, fifty; nine hundred, ten; two thouſand, three; four thouſand, two and a half: Of the very ſmall ſort called Seed-pearls, uſed in medicine, an ounce contains uſually eight or ten thouſand, and coſts, if the Pearl are of the oriental kind, two rixdollars, if occidental, one rixdollar and twelve groſchen.—A rix-dollar 4*s*. 6*d*. a groſchen about 2*d*.

TAB. III.

Incruſtated Scull and Sword.

Fig. 1. AN Incruſtated* Scull and Sword, they were both found in the *Tiber* at *Rome*, on the right ſide of the Scull (A.) is the bone or head of humerus, and (B.) the firſt rib adhering to it.

Fig. 2.—The Sword half as large, the blade of which was iron, ruſted into a hard kind of ochre, (C.) the ſcabbard was wood, but I could not percieve any covering either in or outſide; ſome part of the ſword was ſolid and no ways injured.

TAB. VI.

* Incruſtations, commonly called Petrifactions, are covering like a glove on one's hand, or additional ſtony coats adhering to the internal matter. The Antients were well acquainted with Incruſtations and Petrifactions, as may be ſeen from *Lot*'s wife, and

" *Like Niobe we marble grow,*
" *And petrify with grief.*"

DRYDEN.

There is ſcarce any water that does not contain ſaline and ſtony particles, which may be ſeparated from it by evaporation; and the generality of petrifying ſprings, when examined by this proceſs, are found to be very full of calcarious, or other ſtony matter, and frequently of ferruginous and vitriolic kinds.

Thoſe which contain calcarious matter, when they drop upon ſticks, moſſes, or other vegetable bodies, act on them by Incruſtation; their calcarious particles being left behind while the water ſubſides, and forming by this means, ſucceſſive cruſts ſometimes to a great number, which adhere cloſely to one another, and from a ſtony coat to the wood, &c. If theſe be broke at different periods of time from their formation, ſome of them will be found with the ſubſtance found within them, others rotten, according to the ſolidity of the interior ſubſtance.

Perhaps the Incruſtations of the above Scull and Sword, are owing to the water of certain ſprings or wells, (impregnated as above) that run down into the *Tiber*, which petrify the clay that covers ſome bodies; and the force of the water often ſtirring and turning the Scull, &c. being the cauſe of its being indurated all over. But petrifying waters, which contain particles of genuine hard ſtone, and perhaps with them ſome ferruginous or other metalic ones, do not act in this manner by Incruſtation, but always leave the ſubſtance naked and penetrate, into the inner ſubſtance of the wood, &c. filling every pore with the hard matter they depoſit; which without altering their texture or ſize, adds greatly to their gravity, and gives them the hardneſs of a ſtone. It is ſaid that in ſome places the ſandy earth effects the ſame thing on whatever is buried in it, though there be no petrifying ſpring near it. The harder or more ſtony parts of theſe petrifactions always give fire with ſteel. *Lough Neagh*, in *Ireland*, *Lochmond*, in *Scotland*, and *Knarſborough*, in *Yorkſhire*, are the moſt noted places for petrifactions in our dominions.

It is a common opinion, that theſe ſtones are generally uſed for hones in *England*; but this is an error, their ſubſtance is a real ſtone, and not found here, but at *Drogheda*. *Vid.* TAB. XVI. *Fig.* 2. for an incruſtated *Spary-bird*'s *Neſt*, and for an account of *Les Caves Goutieres*, &c. which are all matters connected with the above. The antient Naturaliſts mention a river whoſe waters turned bodies into marble, by mere contact, nay, which being drank, petrified the viſcera or bowels of the drinker.

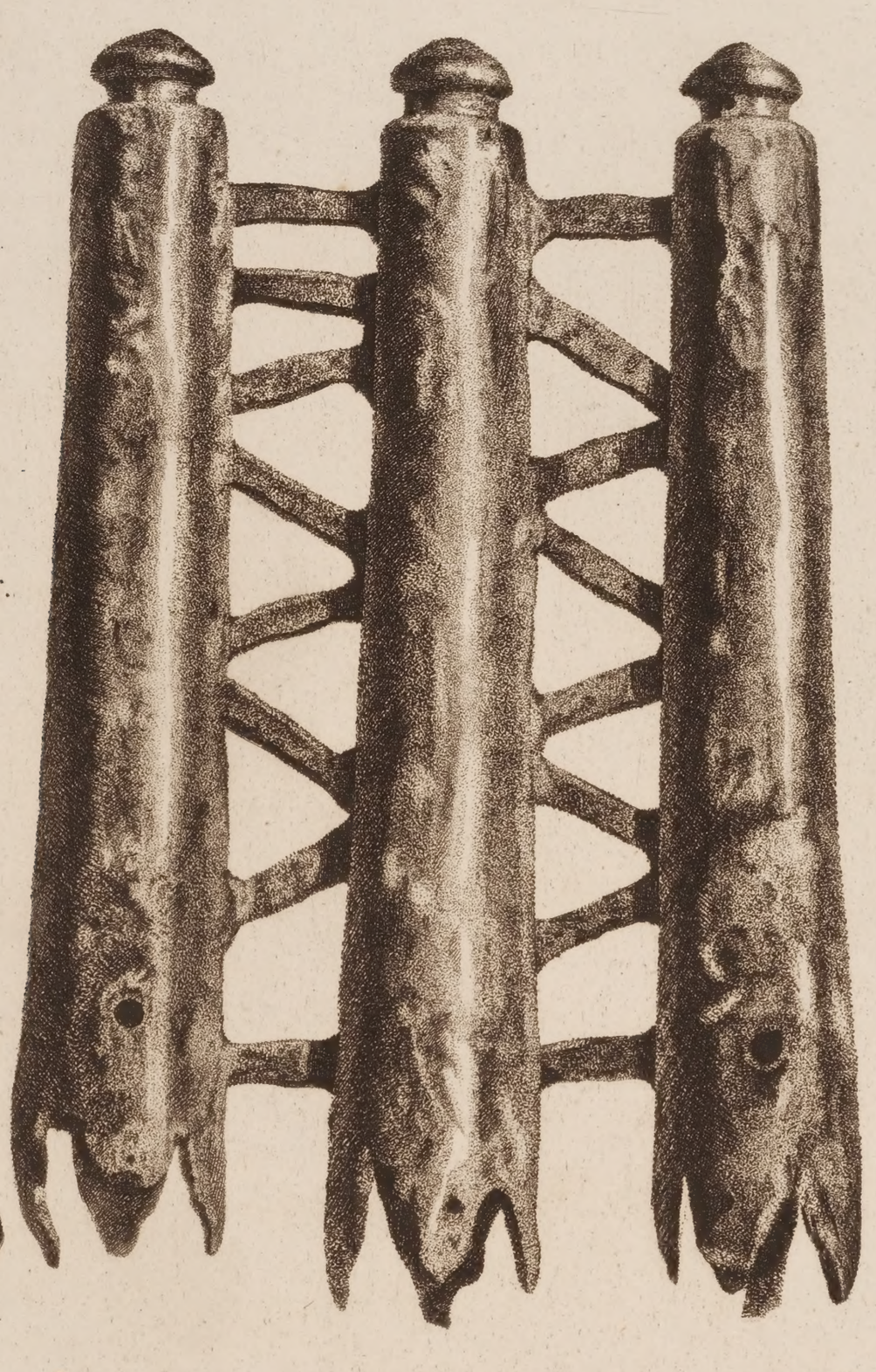
I remember

TAB. III.

Fig. 2

Fig. 1.

Fig. 1.



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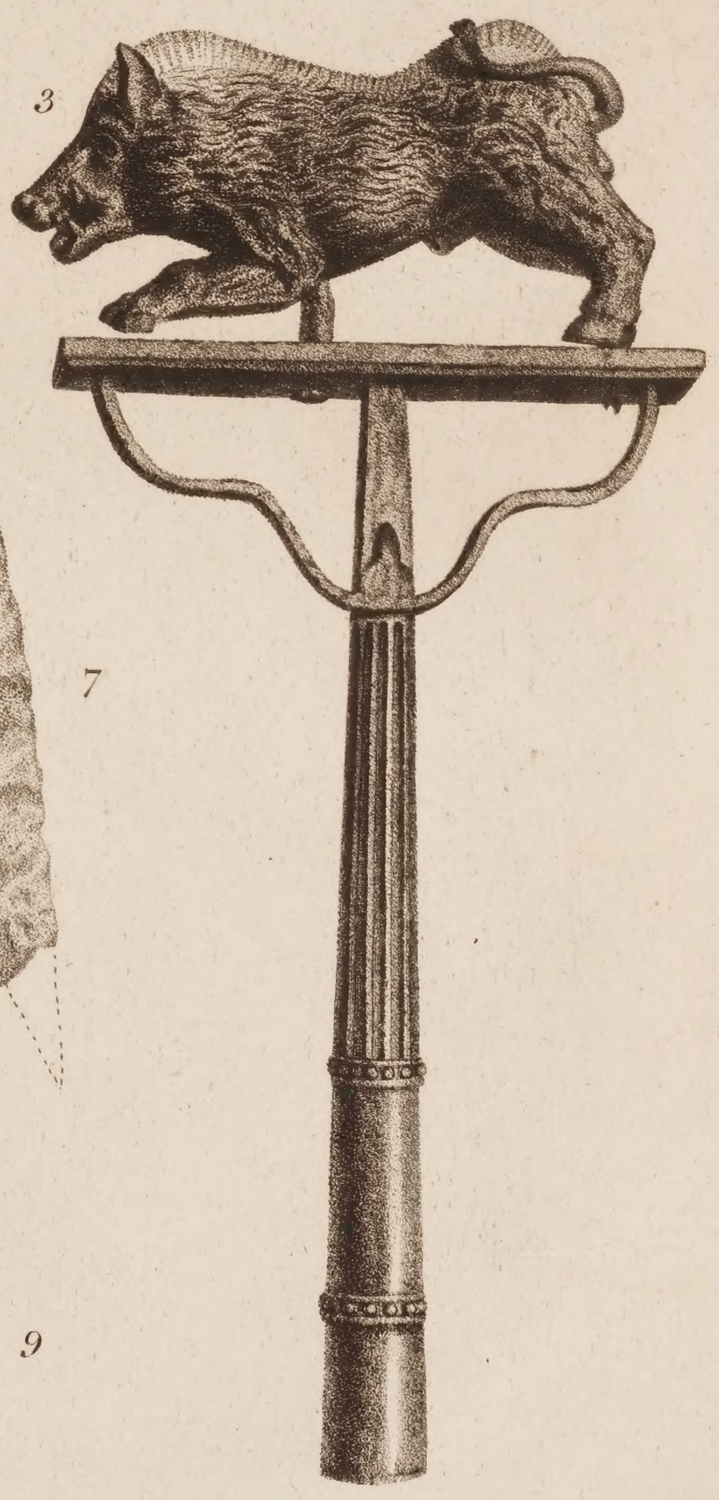

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TAB. IV.

Enſigns, &c.

Fig. 1. THIS unknown Subject I drew chiefly to excite the enquiry of the Antiquaries, for I muſt own it is like many other pieces whoſe uſe is not eaſily aſcertained unleſs, perhaps, it is that ornament which we find on the bottom of their *Quivers*, or part of the *Decorations* we ſee on the *Roman Signals*, &c. The three pillars are hallow within, with a hole in each at bottom, to faſten it by. Its ſubſtance is braſs and the ſame ſize.

2. Enſign of the Eagle, *Caius Marius* was the firſt, as *Pliny* relates, who appointed the Eagle as the firſt Military Enſign of the *Roman* Legions, among four others, viz: The Wolf, the Minotaur, the Horſe, and the Boar. He ſays a few years

I remember in my time, not many years ago, a child being found all over incruſtated with ſtone. And a friend of mine had once an Incruſtation of a Peruke; in ſhort, whatſoever is thrown into theſe waters will be covered with a ſtony coat, or in others turn to ſtone, which is an operation of Nature, either on animal or vegetable bodies, and which always preſerves the priſtine form. There are ſome perſons who will not admit any real petrifactions; though they may be convinced, if they chuſe to examine the ſpecimens of real imbibed wood, ſhells, the *madrepores*, the bones of fiſh, &c. preſerved in the BRITISH MUSEUM. A great many Naturaliſts have been very curious to know how much time Nature takes for petrifaction; they believed thence a poſſibility of knowing the age or antiquity of our Globe. But herein they may be liable to miſtakes, for ſome ſubſtance and waters might be more proper and fit for *lapidification*, or petrification, than others.

It was my intention to have added a draught of the incruſtated Peruke; but after much enquiry, I find it is loſt. Many gentlemen in this country ſeem not to be fond of theſe kind of ſubjects, becauſe they are eaſy to be had; we ſhould be glad to put them in mind that things far fetched are generally dear bought, and much admired; ſecondly, what is common in one country is not ſo in another. Perhaps I may give a drawing of this incruſtated Peruke, in the courſe of this work, if it ſhould be found, and for the preſent the reader is deſired to accept of the following obſervations on the *Antiquity of Perukes*.—But before we proceed, it is proper to acknowledge our juſt tribute to the following Author, who has taken ſo much pains to make it public: The perſon I mean is the late *M. C. F. Rangonis, Gym. Berolin. Rect. de Capillamentis ſeu vulgo Paruquen, Liber ſingularis. in* 12°. Magdeburgi.

This way of writing is the more agreeable, becauſe more peculiar, though of a ſubject common to many nations which is of *Perruques*. The Author at firſt ſhews, after an ample definition of the word *Capillamentum*, that the hair has been always eſteemed as man's great ornament, and a mark of liberty; hence it is that all nations have continually had ſo great care thereof; but as there are ſeveral accidents which may deprive us of it, human induſtry has endeavoured by falſe hair to repair what has been loſt, and alſo to change the colour thereof, when the natural one did not pleaſe. 'Tis no eaſy matter to determine what nation firſt invented this additional ornament of the head. But 'tis certain that it was not unknown to the *Romans*, and that long before them

it

years before *Marius*, it was carried alone, and the reſt were left in the camp; but *Marius* at laſt laid them all aſide for the Eagle. Theſe words of *Pliny* agree very well with the Coins, on which no other animals are found among the Military

it was in Uſe among the *Greeks* and *Perſians*. At leaſt Hiſtory ought to have preſerved the Name of its Inventor, as it gives *Medea* the glory of having firſt contrived the dying of hair. This our Author ſhews how to do with ſeveral colours.—Laſtly, The different manners after which ſeveral nations have ordered their hair, do furniſh this Author with many pretty remarks. He ſays, that the Prieſts in all nations are always diſtinguiſhed in this point by ſomething particular; and hence he would have it belived, that the *Horns* of *Moſes* were nothing elſe but two little curled Locks of Hair ſticking out at each ſide of his Head, after the ſame manner as the *Armenian* Prieſts at this day wear them.

From the Journal des Scavans, July 21, 1681.

We refer thoſe who wear Perukes, or that may have occaſion for them one day or other, to the Author himſelf; at the ſame time we hope that the above, and the following will not prove unwelcome. Now as all things in Nature are linked together in an admirable manner, our buſineſs is to proceed gradually, and here I ſhould be very much blamed not to mention likewiſe the Antiquity of *Tetes*, the moſt reſpectful Authors that have treated on this ſubject is that eaſy and excellent Poet *Ovid*, in his *Art of Love*, c. 1. and *Juvenal*, &c.

Much has been ſaid and written, (as *Ignobilis* obſerves) againſt the *Lady's head*, and their uſing a multiplicity of *falſe hair*. The preſent modes are trifles to thoſe of the ancients, and the extravagance of the *Roman* Ladies, as recorded by *Capitolius Verus*, is ſcarce credible: his words " are, *Dicitur tantam habuiſſe curam, capillorum flavorum,* " *ut capiti auri ramenta inſpergerent, quo, magis coma* " *illuminata flaveſceret.*"—As this may be peruſed by the Ladies, I ſhall put the foregoing into Engliſh.—" It is " reported, ſo great was the attention the Ladies paid to " the colour of their hair, that they ſprinkled *gold duſt* " on it, to add to its yellow luſtre."—Yellow hair among them was the *ton*; and even the Ladies wore *wigs*, called *capillamentum*. But let not theſe ſnarlers go on railing at the height of the head-dreſs now, when formerly it was ſeveral ſtories higher. Indeed, the Primitive Fathers railed againſt that and every other apparent innovation; but their preachings then, were as little regarded as their writings are now. In an antique, which I have ſeen of *Julia*, the daughter of *Titus Veſpaſian*, and miſtreſs of her uncle *Domitian*, her head is combed up behind; on the ſides are curls; before it is combed up, crowned with a coronet, enriched with jewels, which I ſuppoſe was tied behind under the turned-up hair: above this are three rows one above another, like turrets, ſo that it looks like an ancient fortification: on the top, the hair ſeems to be ſupported with pins, or a bodkin, like the *Spaniſh* Ladies formerly: on this building a profuſion of precious ſtones are ſhowered; pearls in particular. This exceeds all that we ſee now a-days: and therefore as the Ladies have ſuch an example to plead, and are ſo moderate, I think no one has a right to criticiſe their particular fancy in theſe ornaments.—It has often been objected to the preſent mode, that the modeſty of the Ancients did not admit men to dreſs their hair. The inconveniency of a jealous huſband might prevent it; but even in *Nero*'s time, hair dreſſers were as public in *Rome* as they are preſent. They were called *Ciniflones*; the women who executed this important office *Ornatrices*.

Many curs have bark'd at our Ladies for ornamenting their heads with feathers; certainly this cuſtom is ancient, and formerly it required a knowledge in light and ſhade, to excel in the artful diſpoſition and ſo great a perfection did they attain, on that line, that it was difficult, as *Varro* ſays, to diſtinguiſh between a compoſition of feathers, and a fine painting at a ſmall diſtance. *Nullus, qui non didicit pingere non poteſt judicare, quod ſit bene pictum, a plumatio.*—Theſe artiſts were called *Plumarii*, and, no doubt adorned animated as well as inanimate beauty; *Juvenal* indeed, (who was a cynic) proves the height of the Ladies heads, in his time. He ſays, *Tot adhuc, compagibus altum ædificant caput.* That is, " The " Ladies ſtill continued to build up their lofty heads " by additional ſtories;"—but the exceſs in the days of *Tertullian* was as much ſuperior to what is practiſed now, as the exceſs of any faſhion can be. His words are, *Adfigitque, neſcio, quas enormitates futilium capillorum nunc in galeri formam, nunc in cervicem retro ſuggeſtam.*—That is, " Ye affix (I know how) ſuch enormous quantities of " falſe hair, ſometimes made into the form of a helmet; " ſometimes carried backwards, towards your necks, " and turned up." Thus, I think, no one can accuſe the Ladies of being ſingular, as they have the *Roman* Ladies as an inſtance, how moderate their conſtructions are to the ſame, in the times of *Tertullian*.—Tho' we have played the part of an Advocate for the Ladies *Tetes* and *Feathers*, yet we can't help pitying a Man's misfortune, married to a modern fine Lady, almoſt entirely compoſed of

Falſe rumps—falſe teeth—falſe hair—falſe faces;—
Alas! poor Man! how hard thy caſe is:
Inſtead of woman, heav'nly woman's charms!
To claſp Cork—Gums—Wool—Varniſh in thy arms!

Enſigns.

Enſigns. The Legions, or Regiments of Soldiers, conſiſted of ten Companies, Troops, or Cohorts; the number of men uncertain, ſometimes more or leſs, as appears from *Livy*. And this Eagle was the Enſign of the Legions or Foot, and the Standard with the four-ſquare Flag that of the Cavalry. We learn the uſe of theſe Enſigns, from a paſſage in *Vegetius*:—"That the Ancients having found by experience, that the Ranks in the heat of battle were often put into diſorder; to prevent that miſchief in future, divided their Cohorts into Centuries, and gave to each Century its proper Enſign, upon which was written the name of the Cohort, and number of the Century, that by this means the Soldiers might at leaſt keep in with their proper Cohorts, how great ſoever the diſorder was."—Our Enſign is as large as the original, and the ſubſtance braſs; but from its ſize it is looked upon as a votive, being too little for an Enſign, and therefore muſt paſs for one in miniature. Notwithſtanding I have *Lipſius*, who judges it to be but ſmall.

3. Enſign of the Boar, though I mentioned juſt now that the Eagle was the firſt Enſign of the whole Legion. Yet I met with a paſſage in *Joſephus*, concerning the march of *Vitellius*, through the *Jewiſh* territories, to *Arabia*; where the Governors of the *Jews* begged he would not carry his Military Enſign of the Boar through their Country: (I need not repeat what abhorrence the *Jews* have to Swine) and it ſeems from thence that the ſaid Enſign was uſed for a long time afterwards. The workmanſhip of this Boar is very fine, and the ſize half as big, the ſubſtance braſs, both taken from Sir *William Hamilton*'s Collection. From the comparative bulk, I take this to be a real Enſign, ſome of which were of gold, others of ſilver, but moſt of thoſe I have ſeen are of braſs or Iron, fixed to a lance, they were kept in the Temple of *Mars*, and thence taken out when they had occaſion for them.

4. The Head of a *Spear*, from *Scotland*, found at *Bannock-Burn*, the Field of battle, between the *Scots* and *Engliſh*, in the reigns of *Robert Bruce*, and *Edward* II. of *England*; its ſubſtance is braſs, ſize half as big, of the ſame form as the *Roman* ones, the inſide is hollow from the bottom to the very point, and part of the wooden ſhaft broke off within which is deal. They uſed ſhort and long ones, either for thruſting, darting, or pulling it towards them, backwards or ſideways, keeping, and continually thruſting it in the wounded body, in order to lacerate and inlarge the wound of their enemies. Which I have ſeen finely repreſented by *Raphael Urbino*.

* From the conſtruction of theſe Arrow-heads, either with ſockets, necks, or tails; it ſtruck me, and ſeems as if it had been the intention of the Ancients that the Arrow-heads ſhould remain in the body when the Arrow ſhould be taken away; the ſlender reed or woody part eaſily diſcharging itſelf from the Arrow-head, which has a ſharp point and enters ſwiftly; but the under part being quite reverſe from its bigneſs and many points makes it therefore hard to releaſe. The Arrows without doubt, are of the earlieſt antiquity, and were uſed by almoſt every infantine Nation: It does not appear, however, that the *Romans* had them in

5. An Arrow-head * of Braſs, with two beards on each ſide, the centre had one beard at bottom, and two protuberances or broken beards, the poſterior part had none, with a hole or ſocket in the centre, ſame ſize. I have ſeen many Arrows of various kinds of ſubſtances, and ſome that had a dozen or more beards of different magnitudes, all of a triangular form. Some again where the beards were longer on one ſide than the other, firſt uſed by the *Scythians*, who were famous for handling the Bow and Arrow; nay, when any Author takes notice of Bows, they mention thoſe of the *Sythians*. Arrows are poiſoned * by ſome nations, either by being dipt or varniſhed, and very dangerous and difficult to be extracted. *Vid. Curtius*, *l.* 9. where he ſpeaks of *Alexander*, when wounded. It is ſtill in uſe among the *Tartars*, &c.

6. Of braſs, with two beards or points, and a protuberance in the centre, ſame the other ſide; the woody part of the Arrow muſt have had a ſocket for the neck, or tail to enter into, which is quite different.

in the beginning of their Republic; though they made uſe of them afterwards, and had Maſters at *Rome*, to teach the uſe of Bows and Arrows. "Among whom "was *T. Flavius Expeditus*, *Vid.* for his Image a "ſepulchral Baſs-Relief, where he is called *Doctor* "*Sagittariorum*."—*Montfaucon*, vol. IV.—And tho' we ſee *Antony*'s Archers engaging with others on the column: Theſe are not *Romans*, but Auxiliaries, whom the Emperor had taken into his ſervice.—Moſt of theſe Nations, whoſe country aforded not iron, pointed their Arrows with bone, ſtones of hard quality, and ivory. The *Perſians* had very great Bows and Arrows of Reeds, according to *Herodotus*. The *Indians* of Reeds and native Canes. The *Ethiopians* made theirs of Palm-tree, according to *Strabo*, of four Cubits long. The *Lycian* Bows of Cornel-tree, and ſtrings of theſe oriental Nations Camels pizzles, according to *Pliny*.——The *Sarmatians*, *Pauſanias* ſays, made their Bows and Arrows of the Cornel-tree, and pointed their Arrows with bone; likewiſe their Spears. The *Germans*, alſo the *Huns*, according to *Tacitus*.

Abundance of thoſe arrow-heads, compoſed of flint, are at this day found in *Ireland* and *Scotland*, of which very accurate deſcriptions are given in the *Britiſh Archelogia*, in general they are called Elf-ſtones, by the common people, who attribute great virtues to them in the cure of certain diſeaſes incident to cows, &c.

Now what concerns the Bows and Arrows, they are generally proportionable with each other. The *American* Savages have Bows five and ſix feet long. The Bows were likewiſe made of the Horns of different Animals; (*Vid. Ovid*, *l.* 12.) and as to their character they are pretty uniform as may be ſeen in the Monuments ſtill remaining; but the *Grecian* Bows, according to *Atheneus* is of this ſhape ⋛ And what reſpects *England*, we will add to this the reaſon of Yew-trees being planted in Curch-yards. Our fore-fathers, ſays an ancient Author, ſo famous for ther ſkill in the Bow, uſed the Yew-tree; and that Yew-trees might never be wanting they ordered one at leaſt to be planted in every Church-yard in *England*. The reaſon of their prefering this Tree was on account of its wood being very tough.—As to the Quivers or Caſe, in which they kept their Arrows; their forms were generally round, and ſome of a narrow oblong ſquare, as may be ſeen from *Grecian* and *Roman* Trophies, and antient Monuments. Some are lined with ſkins of animals, &c. others covered at the top, ſomewhat like the Fifers caſes of our Infantry.—They had likewiſe one for their Bows, called *Corytos*, or Bow-caſe, found on Medals. Great number of theſe curious Caſes, Bows, and Arrows are to be ſeen in the British Museum. Archery was once in great renown in this iſland, and I am glad to find that it is likely, to be revived under the preſent *Toxophilitic* Society, and notwithſtanding the invention of gunpowder, *Cupid* ſtill prefers the unerring, aided by the eyes of the *Britiſh* fair.

* *Arrow are poiſoned.*] "The *Indians* compoſe a poiſon of certain odoriferous apples, ants, ſcorpions, and other venemous inſects, pounded together; of which they make a kind of black pitch with which they rub their Arrows when they go to battle. Thoſe who are wounded with theſe Arrows immediately die inſane. They throw themſelves on the ground, bite their fleſh, and tear it to pieces, as yet no antidote has been diſcovered. They have likewiſe a kind of ſmall green ſerpents, which are full of poiſon, and much in requeſt; becauſe with their poiſon they envenom their Arrows."

Vid. Perier's Voyages, p. 195 *and* 284.

7. A large

Fig. 1.

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7. A large Arrow-head, the ſubſtance of flint, and ſaid to be uſed before the braſs or iron ones, but I think more likely, perhaps, from thoſe countries where they have no iron. This arrow had a tail quite reverſe from *Fig.* 5. and muſt have been faſtened into a reed or in a ſocket, of the wood; like *Fig.* 6. perhaps the antients knew the art of diſſolving or ſoftening flints.

8. Of braſs, with three beards, and a ſocket, but the points don't terminate ſo low as the next figure.

9. Of braſs with three beards, its form triangular, the points below the ſocket.

TAB. V.

Ova, Eggs.

Fig. 1. A REMARKABLE blue Egg, from *Virginia*, form* very beautiful.

2. A Cock's

* *Form.*) Of which there is great variety among Eggs, owing to the diverſity of the *Uterus*, or mould which is of an oval form, wherein they are caſt or modeled. The Egg-ſhell is conſtructed in the womb, from a thick Sediment, or Plaiſter-of-Paris-like Subſtance, great quantities of which paſſes from them with their excrements. Some of theſe Egg-ſhells are thinner than others;—all the ſtale or addled Eggs float on the water, and the freſh or ſound ones ſink; as do likewiſe thoſe which are termed *Hypenemia* or Wind-eggs, which a hen layeth without impregnation, and will never prove chicken. There are hens that lay two Eggs a day, and I have ſeen Eggs that had no ſhells. The Hen-Eggs have in all ages been prefered, and thoſe that are freſh and large, are the beſt for old and ſick people, being both meat and drink, provided they are not boiled too much. And therefore Eggs are well called by *Arbuthnot* on Diet, "perhaps the higheſt, moſt nouriſhing, and exalted of all animal food, and moſt indigeſtible." All Birds lay a certain number of Eggs, ſometimes more or leſs, and then take to their incubation; but if the Eggs be withdrawn, they will lay more, or if you ſupply them with others they will ſit to hatch till they are almoſt dead: as I have ſeen of a Hen, when I made a picture in Crayons of the Progreſſion of the Chicken in a Hen's Egg; which, it is but lately I have been informed the *Beſt of Women* has in her poſſeſſion, the moſt entertaining Picture I have ever done, though it was cunningly kept as a ſecret from me, in a mean and contemptible manner, that it was intended for our Moſt Gracious QUEEN, and this is the reaſon I could and would not draw any more.—If this is the way that Painters are to be encouraged, *Adieu to all Arts*, and all ſuch profeſſions which have a connection with, and dependency on it; muſt he not deteſt the *Art?* will not oppreſſion make a ſenſible man mad?—The above Picture was done in the beſt part of my life—who will do a better? I would have done miracles in the Art (if the expreſſion may be allowed) had I been properly encouraged. When firſt I began to draw, and inſpect more cloſely thoſe various progreſſions of the Chick in the Egg, it ſtruck me very much, that the Egg is a true Microcoſm, from the great reſemblance it has to our Globe, for the Shell is the Heavens; the Yolk, with its Treddle, or *Chalaze*, the Earth, with its Poles; and the White, is the air and moiſture that ſurrounds the

2. A Cock's Egg †, form circular, broke at top, rough, colour reddiſh white.

3. The ſame, form broad in the centre, colour greeniſh white, ſaid to be laid in Sir *H. Sloane*'s Garden.

4. Skylark's Egg, it was given me as ſuch, I doubt it; colour greyiſh red, with numerous miniature purple brown ſpots. She builds her Neſt, on the ground, or in a hole made by the foot of a horſe, the wheel of a cart, or any other cavity.

The Lark, that ſhuns on lofty boughs to build,—
Her humble neſt, lies ſilent in the field;
Yet if the promiſe of a chearful day,
Aurora, ſmiling, bids her riſe and play!
Then ſtraight ſhe ſhews, its not for want of voice,
Or power to climb ſhe made ſo low a choice,
Singing, ſhe mounts, her airy wings are ſtretch'd,
Towards Heaven, as if from Heaven her notes ſhe fetch'd!

WALLER.

the World. The Antients therefore in ſome ceremonies of *Bacchus*, uſed to adore the Egg, as being a figure of the World, according to *Plutarch* and *Macrobius*.—— Eggs may be preſerved freſh for a long while, to make them very uſeful in the winter months, for ſick people, poor ſailors on long voyages, hoſpitals, &c. *Viz.* The Eggs muſt be freſh or newly laid, and with very little expence may be dipt in melted mutton fat, or varniſh them over with any ſpirit varniſh, in which you muſt mix a little poppy, or nut oil; or if you will boil them a little firſt before you put the lay on, they will keep for a conſiderable time. When you uſe them afterwards for food, the hot water diſſolves the mutton fat, or both the ſpirits and gums, and will taſte as freſh as a new-laid Egg, or as if nothing had been done to it. The caſe is obvious, for the *varniſh* or *mutton fat* becomes ſolid and ſtops the pores of the ſhell, which hinders the liquor from evaporating, or the hot air from penetrating. The chief Article conſiſts in giving them a dry place, or to bury them in dry hard ſalt; this ſalt, or *brine*, will likewiſe preſerve fleſh, fiſh, liquors, fruit, vegetables, from froſt, heat in the ſummer, and from air at all times. And Wine in glaſs bottles, buried in ſaltpetre, will keep them freſh all the year; a little quantity of ſaltpetre will likewiſe make the wine ſo extremely cold in ſummer, that it will make ones teeth chatter like a pie or monkey, when held in the mouth. The chief art depends entirely, that all air be excluded. I would venture likewiſe to recommend ſand, firſt well warmed to have it dry, to preſerve *wine, fruit, eggs*, &c. for it will *embalm flowers*; and many loſt travellers have been found in the hot *Sands of Egypt*, and in the *Deſerts of Arabia*, entirely uncorrupted without either ſalination or embalming.

† *A Cock's Egg*, out of which, as is ſaid, the Baſiliſk commonly called Cockatrice proceeds, when hatched under a Toad or Serpent, confirmed by ſome, doubted by others, but denied in this age, as being a chimerical Fable of the Antients, or from a miſunderſtanding of the *Egyptian Hieroglyphical Figures*, which have been tranſcribed from age to age with additions. That there was once, or at preſent exiſt, a Baſiliſk, or little King of the Serpents, we won't deny, neither is it impoſſible when a Cock growing old, from ſome ſeminal matter, &c. within, hereafter a ſperical formed Egg may be produced. Yet would it be unreaſonable to expect a Baſiliſk hereout as being unfruitful.—*Ovum Centeninum*, or the laſt Egg, which is a very little one, and are all of them addled, are laid by hens when old, or have done laying; I have ſeen ſeveral of them of a globular form like a large marble, others oval-like; and I take thoſe of *Fig.* 2 and 3, to be ſuch, what the old women call Cock's-Eggs, or perhaps the firſt laid egg by a very ſmall Bantam Hen, of which I have two, one without a ſhell, the other with one.

5. Humming-

5. Humming-Bird's Egg, the ſmalleſt of all the feathered race; form roundiſh oval, colour very white; the Hen lays two or three Eggs.

6. Linnet's Eggs, colour bluiſh white, tinged at the larger end with purple red, Hen lays four or five; builds her Neſt among the furz-buſhes, &c. has young ones by the end of April, or in the beginning of May.

7. Goldfinch's Eggs, colour bluiſh white, with light brown red ſpots; Hen lays ſix or ſeven Eggs, builds her Neſt pretty high upon the branches of fruit-trees when in bloſſom, generally in the apple, ſometimes in pear, plumb, &c. builds in April. Theſe mild and gentle birds, make exceeding pretty Neſts, the outſide of very fine moſs, the inſide of curious ſoft bedding, ſuch as down, wool, &c.

8. Pheaſant's Eggs, from *Buenos Ayres*, one of the moſt conſiderable *Spaniſh* Ports, in the Province of *La Plata*, on the Coaſt of *South America*; its form broad in the centre, colour purple brown, very ſmooth, and beautifully poliſhed by Nature.

9. Robin-Red-Breaſt's Eggs, colour darkiſh brown white, ornamented with yellowiſh brown ſpots; Hen lays generally five or ſix Eggs, never leſs than four; builds in an out-houſe or barn, in a bank or hedge, likewiſe in the woods; has young ones by the end of April, or beginning of May.

10. Canary-Bird's Egg, colour duſky white, beſprinkled all over with purple brown ſpots, chiefly at the top; Hen uſually lays four or five Eggs, they breed commonly three times a year; beginning in April, and breed in May and June; ſits fourteen days.

11. A monſtrous Jay's or twin Egg, from *Kenſington-Gardens*; the Eggs are of an aſs colour, ſpotted all over with brown yellow, ſcarce viſible.

12. *Teſtudinis Ovum Ter*, or Land-Tortoiſe Egg, form broadeſt in the centre, upper and under parts equal, ſomewhat elliptical; colour duſky brown white, and rattles within.

13. Hen's Egg, which had two yolks, or twin Egg, broke at top, colour of a darkiſh white. My Father, in 1757, had a large white Hen, which frequently uſed to lay Eggs with two yolks in each.

14. Crocodile's Eggs*, form like the Tortoiſe, but not peaked, more obtuſe, very remarkable, and not like the Eggs of the winged creation; colour bluiſh white, with a few faint duſky yellow ſpots, full of little pores, though poliſhed. The Crocodile lays Eggs no bigger than thoſe of a Gooſe; yet no living creature extends to ſo great a magnitude, from ſo ſmall an Origin; whence the common conceit, that it hath no period of increaſe, but grows as long as it lives.

15. A monſtrous Hen's Egg, with a protuberance, at the bottom, upper part very white.

TAB. VI.

Ova, Eggs.

Fig. 1. A MACCAWS Egg, form rather more peaked than commonly; colour reddiſh white and poliſhed. She laid ſeveral of them, in which was a yolk as well as white.

* *Crocodiles* (as *Calmet* affirms) lay their Eggs, reſembling thoſe of a Gooſe, (as I have ſaid) ſometimes amounting to ſixty, near the water-ſide, covering them with ſand, that the heat of the Sun may contribute to hatch them. The *Ichneumen*, or *Indian* Rat, which is as large as a tame Cat, is ſaid to break the Crocodile's Egg, whenever it finds them; and alſo, (but this I do not believe) that it goes into the very belly of this voracious creature, while aſleep with its throat open, gnaws its entrails, and kills it.—The *Hippopotamus*, or Sea-horſe, a very large amphibious animal, is likewiſe a great enemy to the Crocodile, with which he is perpetually at War.—I have been told by a perſon of great veracity, that a traveller who had found a Crocodile's Egg on the *Nile*, opened it with his knife, the Crocodile bit a piece out of it, being juſt fit to come forth, to ſhew its great voracity even before birth. The report of many Authors, that the *Barbarians*, who inhabit that Country, eat the Crocodile Eggs, is like many other ſtories, chiefly invented for Amuſement with which they fill their Books, (this I deteſt) and if it is really ſo, they muſt have been ignorant travellers half ſtarved, or not knowing what it was; or perhaps thoſe inhabitants have better appetites than we.—To this we will add the fecundity of ſome Animals: There are ſpecies called Turtle, and the Carret, the firſt lays near *three hundred Eggs*, which are very large, and will keep for a conſiderable time, covered with ſand near the Sea; not only theſe, but the fleſh is an excellent refreſhment, and an infallible cure for particular Diſorders in long Voyages. The fleſh, as ſome will have, may weigh two hundred pounds, and in fine, is very much coveted by Navigators. They lay their Eggs thrice at the expiration of fifteen days, and in about twenty five the young Tortoiſes are ſeen to riſe out of the ſand, crawling to the water, but not having ſtrength ſufficient againſt the waves, are often caſt on ſhore, and thus become a prey for Birds, ſo that out of three hundred Eggs, hardly ten eſcape.

In page 15 we mentioned good Eggs, here we'll treat of bad ones;—Now when the yolks of Eggs look red and blood-like, this is always a ſign Hens have fed on coarſe fleſh, carrion, &c. commonly called offals:—To prove this we had an account from *Smyrna*, a city and port town of *Aſiatic Turkey*. No longer than June 25, 1778, the calamities which diſtreſſed that country exceedingly, were the ſwarms of Locuſts that devoured all their ſummer corn and garden fruits; theſe *ſwarms* were ſo numerous that they perfectly darkened the air and the poultry eat them ſo voraciouſly *that the yolks of their Eggs were turned to the colour of blood, and had a very bad taſte.*

TAB. VI.

Fig. 1.

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2. *Lapis de Goa**, *Goa* Stone, a Compoſition; the paſte is formed into long or oval balls, and of various ſhapes, and poliſhed.

3. The Brown or Ivy Owl's Egg, a beautiful round oval; colour bluiſh white.

4. Tom-tit's Egg, very white with a few purple brown ſpots.

5. Water-wag-tail's Egg, form oblong oval, colour duſky white, ornamented all over with dark brown irregular ſpots, but more ſo at the broader end. It is by this bird and the Hedge-ſparrow that the Cuckoo is hatched, and brought up.

6. Parrot's Egg, form beautiful oval, colour reddiſh white, laid in September, 1724, after the Parrot had been nine years in *England*, without a male.—*Vid.* for an inſtructive account like this, in the incomparable Dr. *Harvey*, on Generation. *Exer. V. p.* 24.

7. A a Hair Ball†, found in an Ox's ſtomach, from *Jamaica*; colour brown ochre, the hair proceeding as it were from the centre, the ſame at the poſterior part; the inſide ſolid of a hard glewy ſubſtance.

8. The White-Church Owl's Egg, form round oval, colour bluiſh white.

* *Goa Stone*, ſo called from *Goa*, a great town and ſea-port of the upper *India*, ſituated on the *Malabar* Coaſt, in the Kingdom of *Decan*, or *Viſiapour*, the capital of the *Portugueſe* Settlements in *India*. The compoſition of which is kept as a great ſecret among the Popiſh Prieſts, or Jeſuits; as I have been informed by *S. Stephenſon*, Eſq.—" It is generally brought to us from *India*, but the Bezoar which comes in the compoſition bears ſuch a price here that there is nothing to be ſaved by making it. It paſſes for an extraordinary Cordial, and is alſo given in Fevers as an Alexipharmic; but ſuch qualities can proceed only from the ſweets, which herein are in large quantities. The doſe from gr. v. to ℈i. or 3 ſs. Some grate a little into punch, which the ſweets make very grateful, and of a pleaſant flavour; but it will much ſooner intoxicate, and be longer e'er its influence wears off again."

Vid Quincy's Diſpen. Part III. *p.* 530.

† *Hair Ball.*] They are always the ſame colour of the hair which grows from the ſkin of the Ox whereof it is formed, by the Animal continually licking its hide, when he is too long ſtall'd to fatten for the market; he grows lean, pines away, and the only cure is, to give him his liberty in a good paſture for a few hours every day, till he grows fat and fit for uſe; It could never be proved by any example that it occaſions their death. The Hair being a ſubſtance, which cannot be digeſted, is covered over in ſome Balls, with a glandulous or mucous matter of the Stomach; under this ſurface you will find the Hairy texture, which will burn in the fire, and ſmell as hair does. Many of theſe are not only found in Oxen, and Cows, but in wild Goats, &c. called Bezoar Germanorum. *Vid. Velſchius, De Rupicapra.*—And now we mention Hair rather doing harm than good, I muſt not forget to take notice of the infamous poiſon uſed by the *Indians*; the deſign of which is a long lingring death occaſioned by minced Hair, given by the Black Women when they intend to revenge themſelves on the *European* Men, &c.—Calculi, Stones as well as Balls are found in Animals, as in the Stomach, or other parts of the inteſtine. The largeſt are found in Horſes, and ſome of an oval ſhape in the maws of Camels, the Rhinoceros, and in the *India* Goat, Monkeys, Hogs, Dogs, &c. ſome of which are called Bezoars. *Vid.* TAB. XIX. for more curious Stones, &c.—" *Schrockius* tells us, that Anno. 1669, an Ox was killed, whoſe brain was found to be wholly petrified, and that for hardneſs it rather reſembled Iron than a ſtone: It was preſented to a gentleman at *Padua* who ſtill preſerves it." *Vid. Weekly Memor. for the Ingenious, p.* 68.

9. Black-

9. Black-Bird's Egg, form broad at top; colour a faint bluiſh green, ſpotted all over with a multitude of miniature tints, of a faint brown yellow, more ſo at top; the Hen lays four or five Eggs; builds in hedges, near the ground, the neſt made of twigs and moſs, inſide all ſtrongly cemented and plaiſtered over with clay, lined over again with ſmall ſtraw, hair, and other ſoft materials, has young ones by the end of March, or ſooner.

10. A Sparrow-Hawk's Egg, from Dr. *Richardſon*, though ſome ſay it is a Crow's Egg.

11. Hedge-Sparrow's Egg, colour pale blue or pale ſea-green; Hen lays commonly five Eggs, builds in hedges, low and open; has young ones at the end of April, or beginning of May.

12. One Egg within another‡, or pregnant Egg; it was laid by a Hen belonging to Mr. *Taylor*.

13. A Swallow's Egg, colour reddiſh white; there is very little difference between the Houſe-Martin, and this, as to form, ſize, and colour.

14. A Jackdaw's Egg, form oblong oval; colour light green, ſpotted all over with dark and light irregular duſky green, principally at top; Hen lays five or ſix Eggs, builds in Churches, old Caſtles, and ruinous Buildings.

15. Truſhes Egg, form beautiful; colour bluiſh green, ſpeckled at top with a few black ſpots; Hen lays five or ſix Eggs, builds near the ground in Orchards, in a thick Hedge, or in Woods. The inſide of this Bird's Neſt is artfully plaiſtered with cow-dung, whence the Plaiſterers took the hint perhaps; has young ones by the end of March, or beginning of April.

‡ "This Egg was laid by a Hen belonging to Mr. *Taylor*, a Baker at *Dunſtable*, about Michaelmas 1775. Between the ſhell and the membrane there was found the white of an Egg without any yolk. Upon pouring it out, the inner Egg adhered to the ſhell, but at firſt was quite ſeparate.

The Hen that laid it was of a very large kind and was always accuſtomed to lay Eggs of a large ſize. Sometime before ſhe laid an Egg of the ſame ſize but only covered with a ſoft ſhell, containing another Egg within it. Many of the Eggs this Hen laid were found to have two yolks in them. This Egg was at firſt of the colour of common Eggs, but was changed to this dark ſhade by being placed in a ſmoaky room." Lord *Charles Cavendiſh*, F. R. S. and Truſtee of the BRITISH MUSEUM, preſented this Egg, and the above is a copy after my Lord's writing.

Fig 1.

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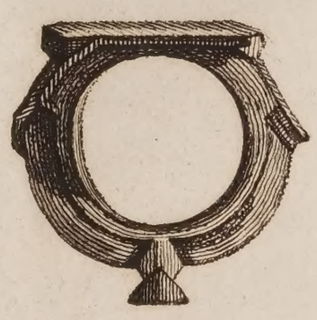

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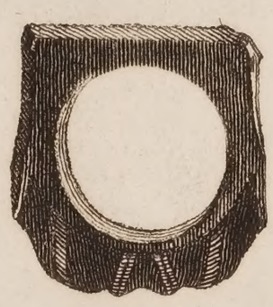

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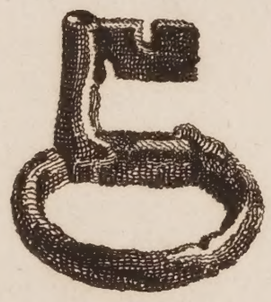

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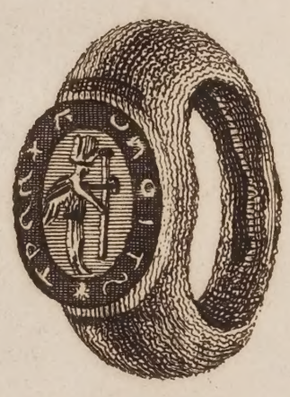

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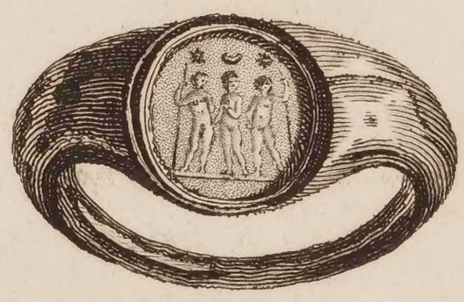

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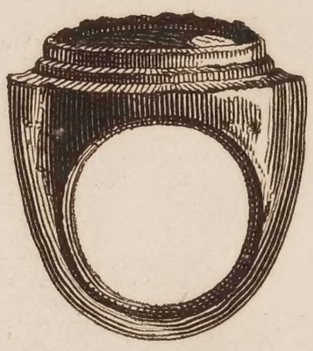

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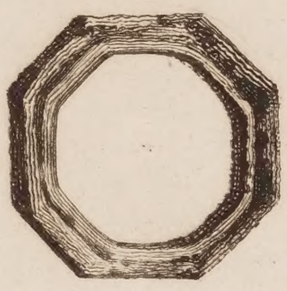

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TAB. VII.

Annuli, Rings.

Fig. 1. AN *Iron Ring**, the Rings were made anciently of Iron; ſuch was that of *Prometheus*, who is ſuppoſed the firſt that brought them in uſe, as *Pliny* affirmeth.

2. Of Agat, prefered before others, for wax will not ſtick to it.

3. A Cornelian, this and *Fig.* 2, are of an unuſual form though Pictureſque, and this ſpecies of Flint is now in great eſteem for engraving ſeals, &c.

4. A Braſs

INVENTION OF RINGS.

* *Annuli*, Rings, a little moveable, put on the finger either for uſe, by way of Ceremony, or as an Ornament. The firſt among whom we find the Ring in uſe, are the *Hebrews*, *Gen.* xxxviii. where *Judah*, *Jacob's* ſon, gives *Tamar* his Ring or Signet, as a pledge of his promiſe: But the Ring appears to have been in uſe at the ſame time among the *Egyptians* from *Gen.* xli. where *Pharaoh* put his Ring on *Joſeph's* hand as a mark of the power he gave him. And in the firſt Book of Kings, Chap. xxi. *Jezebel* ſeals the warrant ſhe ſent for the killing of *Naboth* with the King's Ring. *Pliny* obſerves that we are in the dark as to the perſon who firſt invented, or wore the Ring; for what is ſaid of *Prometheus*, as alſo of *Midas's* Ring, are Fables. *Plin. lib.* xxxvii. *cap.* i.—— The *Greeks*, he thinks, knew nothing of the Ring in the time of the *Trojan* War: The reaſon he gives is, that we find no mention thereof in *Homer*; but that when Letters, were to be ſent away, they were tied up, and the ſtrings knotted. What concerns the matter of Rings, there were ſome of one ſingle metal, others of a mixture, and of all metals, and likewiſe of ſtones. Sometimes the Ring was Iron, and the Seal Gold; or ſome particular ſtone engraved, ſometimes plain in relievo, and others in creux or hollow.—Now in reſpect of the Iron Rings, for many Years the Senators of *Rome* did not wear any Rings of Gold; but the ſlaves wore generally Iron Rings until their manumiſſion or preferment to ſome dignity; and that the *Lacedemonians* continued their Iron Rings unto his days,—ſo *Pliny* affirmeth ——As to the mode of wearing Rings, the *Hebrews* wore them on their right hand *Jerm.* Chap. xxii. v. 24 ———It is obſerved by *Pliny*, that in the Portraits of their Gods, theſe Rings were worn on the finger next the thumb. They were at firſt worn on the fourth finger, then on the ſecond or the fore finger or index; and then on the little; at laſt on all the fingers, excepting the middle one.—The *Greeks* wore them altogether on the fourth finger of the left hand from the little Nerve, or Artery that proceeds from the Heart, they eſteemed it the moſt honourable.—That the *Romans* wore them alſo upon their little finger, as *Nero* is deſcribed in *Petronius*. Some wore them on the middle finger as the Ancient *Gauls* and *Britains*; and ſome on the fore finger as appears from *Julius Pullox*, who names that Ring *Corionos*.—When precious gems and rich enſculptures were added, the cuſtom of wearing them on the right hand was tranſlated to the left; for that hand being leſs employed, thereby they were beſt preſerved. *Macrobius*.——As to the left hand, and fourth finger, might rather be uſed by the Ancients and Moderns, for their conveniency and preſervation, than any cordial relation, being leaſt uſed of any, and guarded on either ſide.

4. A Braſs *Roman* Ring, with a *Key* to it, found at *Verulam*, called the *Ring-Key*, which, for greater ſecurity, was worn on the finger, that the Slaves might not read their writings, &c. Though ſome will have it to be a *Spaniſh* Ring-Key of a Padlock *; but *Lipſius* and others have thought that they ſerved like-wiſe for ſeals or ſignets. That they were deſigned to ornament the finger nobody will deny.

5. Of a mixed metal, bad ſilver, or *Tutenag* †, the ſeal a *Grecian* ſpirit or deity; the *Greek* characters round it were made uſe of in the time of *Alexander*.

6. Of

At firſt they only wore a ſingle Ring; then one on each finger; at laſt ſeveral on each finger. *Martial, lib.* xi. *Epig.* 60.—They had their weekly Rings, *Juvenal, Sat.* vii. ſpeaks of *Annuli Semeſtres*; alſo of Winter and Summer Rings: *Heliogabalus* never wore the ſame Ring, or the ſame Shoe twice.—They have been alſo worn in the Noſe, in the Ears, Lips, Cheeks, and Chin, by the *Moors*, and modern *Orientals*.—The *Indians* particularly the *Guzzerattes*, wore them on their Hands, Fingers, Feet, Toes, and one of the Kings of *Pega*, wore Rings ſet with precious Stones on every toe.—Laſtly, their uſe among the Ancients was firſt to diſtinguiſh conditions or qualities.—The ſecond were the *Annuli Sponſalitii*, or Wedding-Rings on the authority of a text in *Exodus* xxxv. and from them the *Greeks*, *Romans*, and *Chriſtians*, adopted it very early, as appears from *Tertullian*, where we find the form of bleſſing the Nuptial Ring.—The third kind were thoſe uſed as Seals, called *Cerographi*, or *Chirographi*, where on is engraven the Arms, Device, &c. of ſome Prince, State, Community, Magiſtrate or private Perſon, with a legend or inſcription, the impreſſion in wax, Inſtruments, and Authentic, and are as Ancient as Rings themſelves.—It was likewiſe the cuſtom in old times to wear their own Images on their Rings, which we endeavour to prove by *Spartian*, where taking notice in the Life of the Emperor *Adrian*, of the tokens of his approaching death, he ſays, "The Ring with his own image on it, fell of itſelf from his finger."—This (I think) was a very good method to ſeal Letters, better than ſigning them with ones own name, conſidering how eaſily that may be copied, and with what variety moſt men write their names, which ſhould at all times be wrote the ſame like the impreſſion of a Seal, &c. Thoſe with Deities on them, are generally Amulets, &c. and they likewiſe uſed to have their neareſt friend on their Rings, either for memory, or when abſent, as the Ladies adorn their Bracelets, and the Gentlemen their breaſts in our days with Miniatures.—De *Brevil* in his Antiquities of *Paris*, ſays it was an ancient cuſtom to uſe a Ruſh-ring, in the Marriage of ſuch as had had an affair together before marriage.—But *Richard Biſhop* of *Saliſbury* in his Conſtitutions, anno. 1217; forbids the putting of Ruſh-rings, or the like matter, on womens fingers, his reaſon was that there were ſome people weak enough to believe, that what was thus done in jeſt was a real Marriage.

* *Padlock.* I have been told of an *Engliſh* Gentleman who had reſided many years in *Madrid*, on his return to his native country, he thought proper to put on the *Hymeneal* yoke, but having imbibed ſo much of the jealous diſpoſition of the *Dons*, he was determined to ſecure her continency, *A-la-Mode d'Eſpagnole.* Having occaſion to go to the country, in his abſence ſhe ſent for a Smith, who made a key for her which enabled her to lock and unlock it at pleaſure; not with intent to diſhonour her huſband's bed.——Amongſt the people of faſhion at preſent in *Spain*, this cuſtom is not practiſed, it obtains however amongſt the lower claſs.—It is ſaid in old times, when they were married, the young couple uſed to preſent one another with a Ring-Key, as an emblem of Secrecy; from whence ſome derive the Word *Wedlock.* Be the word derived from what it may, the *Engliſh*, much to the honour of both ſex, follow the advice of their own Poet.

Be to her faults a little blind,
Be to her virtues very kind;
Let all her ways be unconfin'd,
And clap your Padlock on her mind.

† *Tutenag*, or White Copper of *China* and *Japan*, is a compoſition of Copper, "Equal parts of Arſenic and Nitre, pulverized and mixed together, are injected into a red-hot Crucible, and kept in a moderate Fire, till they ſubſide and flow like wax: One part of this mixture is injected upon four parts of melted Copper, and the Metal, as ſoon as they appear thoroughly united immediately poured out."

Vid. Newmann's Chemical Works, p. 66.

Geoffroy relates, that on repeated Fuſions it exhaled Arſenic Fumes, and became red Copper, loſing with its whiteneſs one ſeventh of its weight; I leave the Reader to

6. Of Gold, with a Bafs Relievo of *Diana*, *Caſtor*, and *Pollux**, twice as big as the real Ring.

7. Of Silver, a Serpent with two Heads, an emblem of Symmetry, and ſignifies the harmony of parts to each other in reſpect of the whole.

8. & 9. Of Gold, the ſeal a Garnet belonging to *Fig.* 9, the Figure is convex and extremely fine, conſidering its minuteneſs, being done by a *Grecian* Artiſt, excellent in reſpect of its ſymmetry or harmonious parts. She ſeems to have a ſcroll of muſic, or a book in her hand, leaning againſt an *Ionic* Pillar; perhaps the *Muſe Euterpe*, poſſibly a Lady coming out of a Bath, with a ſquare ſteel looking glaſs in her hand.

10. A Braſs Octagon Ring.

11. A ſmall Thumb-piece of Jaſpar, its a Ring to defend the Thumb againſt being hurt by the Bow-ſtring, and it is uſed or put on the right thumb, and not on the left as ſome imagine; it is a *Nephritic* Stone, of a beautiful greeniſh colour, counted very good againſt the Stone; a cup made of this ſtone was ſold for 1600 Crowns in the time of the Emperor *Rodolphus* II.

12. Of Gold, with a *Greek* inſcription, the explanation, *viz: Virtue, Moderation, Wiſdom, Decent.*

13. Of Gold, it repreſents the *God of Love*, ſitting on an altar, has a dove by its wings; it is an emblem of *Moderation in Love*; concave, and very well executed. —I am certain the above Rings are curious; as to their Antiquity, the different forms and ſeals are all done by Artiſts, and well preſerved.

to judge how dangerous it is to make culinary or kitchen Furniture of this white Copper; picking ones teeth with *Pins*, to delicate conſtitutions, ought to be avoided, for they are whitened with Arſenic. I am obliged to my Father for the above information, otherwiſe I ſhould have engaged in Partnerſhip with a Copper-Smith many years ago.—As to the furniture of this dangerous metal for horſes, carriages, grates, &c. there it will do no great harm, unleſs the bits in horſes mouths. All the *bad Money* is a mixture of this metal commonly melted with a conſiderable proportion of ſilver, by which its colour is both improved and rendered more permament; likewiſe all thoſe *Trinkets*, &c. that are not obliged to be ſtamped, which paſs for good ſilver, are made of this *Tutenag*.

* *Caſtor* and *Pollux*, twin brothers, ſons of *Jupiter* and *Leda*. They ſhared immortality alternately between them and were made Conſtellation *Gemini*; when one of them riſes the other ſets. Sailors eſteem theſe Stars and *Luna*, propitious to them, and they as well as voyagers uſed to invoke theſe Deities for a ſafe paſſage, for which reaſon I think this little Ring is an Amulet worn by ſome child, for its ſize is very ſmall.

TAB. VIII.

Flagello, Baſtinado, and Spaniſh Dagger.

Fig. 1. A FLAGELLO, or *Flagella;* very ponderous, it reſembles a *Flail;* its ſubſtance *Guiacum*, or *Lignumvitæ*, and conſiſts of two pieces joined together, with two ſhort ſtraps of leather, (A.)—The Piece (B.) is half way filled with lead. (C.) An ivory ornament, and the under part (D.) iron, is to hang by; ſize half as big. *Spain*, and *Portugal*, are the Places where they make the moſt uſe of it:—An unlawful Inſtrument, it is death to be ſtruck with it, for it muſt certainly fracture the Skull in a cruel manner: I have been informed for certain that they were pleaſed with the uſe of it in the *Iriſh* Maſſacre in King *Charles*'s time; though far be it from me to advance any thing that is not true.—And I was likewiſe told by a very worthy Gentleman, that not an hundred miles from *London*, at a certain Election, ſuch a one was thought very proper, for when a ſtring is tied to the end on the Ring, three or four people may be knocked down with one Blow.

2. A *Baſtinado**, Subſtance Pear-tree or Braſil-wood, ſaid to be an inſtrument of puniſhment, uſed by the *Turks*, for beating the ſoles of the feet of criminals, or when they catch young Men in their Seraglios, (EE.) being the ſide for the left Hand, for both Hands are uſed.

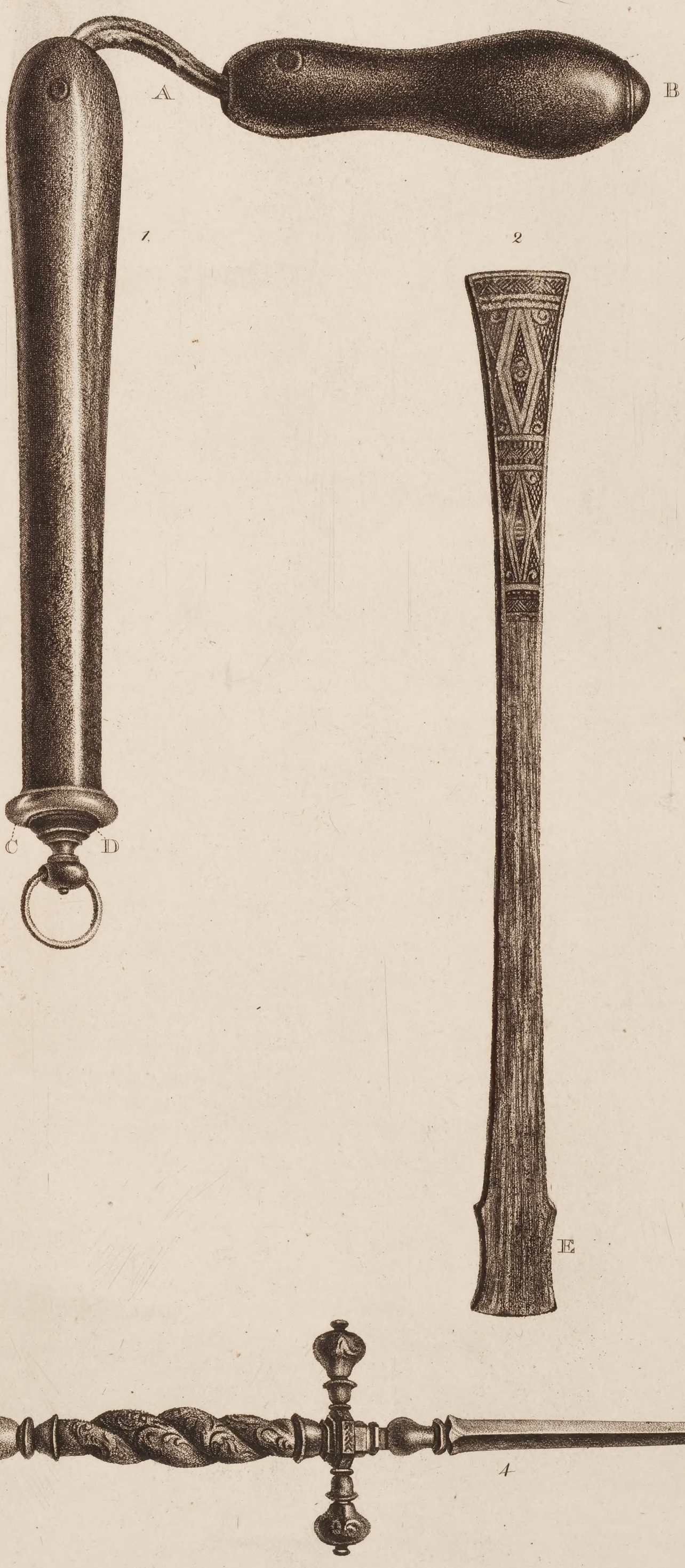
3. One

* The *Baſtinado*, perhaps of the *French Baſton*, a Stick, Staff, or Cudgel; was uſed both among the ancient *Greeks*, *Romans*, *Jews*, &c. and is ſtill in uſe among the *Turks* to this day.—The method practiſed there is thus: The Criminal being laid on his Belly, his Feet are raiſed and tied to a ſtake, held faſt by officers for the purpoſe; in which poſture he is beaten by a Cudgel on the ſoles of his Feet, Back, Chin, &c. to the number of one hundred blows or more. *Calm. Dict. Bibl.* T. I. *p.* 260.—In other Places they beat them with Straps of Leather on their Backs, &c. with Switches, Cat o' nine Tails, and Rods as with us, theſe are the various puniſhments inflicted on Criminals, called *Baſtinado*.

A very reſpectable Gentleman told me that they have in thoſe Countries little Machines like very ſmall Piſtols, that may be held in ones hand, loaded with a poiſoned needle; which they diſcharge ſecretly in peoples bodies. Thence we may ſee that it is ſolely intended for private murder, to ſtab ſlily in the dark.—They hide theſe daggers in their boſoms, though it is not a lawful weapon; and if other ſubjects of different nations have been guilty of a murderous ſtab, it has been generally done with ſuch kind of inſtruments as were uſed for other purpoſes. Theſe criminals have at all times endeavoured to deny the crime, or have wiſhed before their execution it were in their power to bring the ſubject of their paſt revenge to life again; whereas the ſubjects of this nation have generally died contentedly with the deed.——The country in which the *Stilletto* is ſtill in uſe, has been an enemy to the *Engliſh*, and the *Hollanders* for centuries paſt, and where aſſaſſins may be hired for ſo ſmall a ſum as half-a-crown. *For Revenge, how prodigiouſly tranſacted by an Italian, Vid. Sir Thomas Brown, p.* 467. " I am heartily ſorry, and wiſh

TAB. VIII.

Fig. 1.



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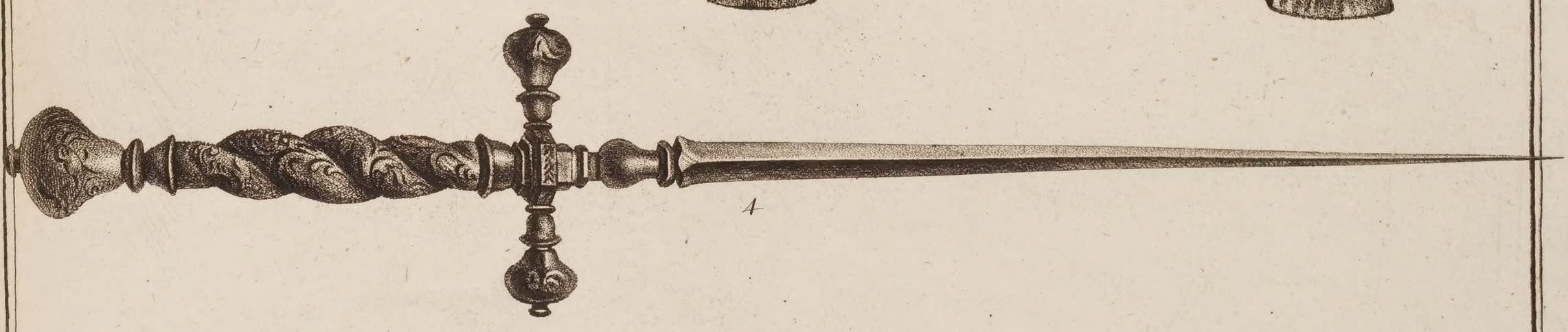

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3. One Ditto, ſame ſubſtance, but larger and flat; but *Fig.* 2, by being ſhorter, rounder at top, and with ornamental Engravings, one would naturally imagine upon all theſe accounts, that this was uſed for thoſe who deſerved a greater puniſhment, or to revenge particular Faults with pain next to death. They are both quarter as big; *Fig.* 2, I ſuppoſe to be from *Africa*, the ornaments being like theirs, and likewiſe reſembles very much the *Otaheite* Patoos, and other Fighting Clubs.

4. A *Pugiunculus*, or *Stilletto*, a ſmall ſhort Dagger, a Poinado, or Poinard; the ſubſtance of the Blade and Handle is Steel; length of the Handle 4 Inches 3-eighths; the Blade 5 Inches 5-eighths; the Workmanſhip is excellent, well preſerved, and its form beautiful; but its Uſe inhuman, for it has three edges which terminate in a very ſmall point, the whole form reſembling an Obeliſk, as (⅄); though there are ſome where the Blade is not edged, but round.

wiſh it were not true, what to the diſhonour of Chriſtianity is affirmed by the *Italian*; who after he had inveigled his enemy to diſclaim his Faith for the redemption of his life, did preſently poyniard him, to prevent Repentance, and inſure his Eternal death. The villainy of this Chriſtian exceeded the perſecution of *Heathens*, whoſe malice was never ſo rooted as to reach the Soul of their enemies; or to extend unto the exile of their *Elyſiums*.

It is ſtill in every bodies memory, and "The Trial may be peruſed of *Peter Toloſa*, a *Spaniard*, late cook to the *Dutch* Ambaſſador, who was hanged and anatomized for the wilful murder of *Maria Catherine Sophia Duarzy*, a *French* woman, in January, 1777. From the Trial it appears that the priſoner and the deceaſed had cohabited together ſome time, and had had a quarrel, wherein he dropped ſome diſtant hints of Jealouſy, and that ſhe had robbed him of forty Guineas; called him an old Man, and herſelf a young Woman, and therefore would not live with him, which put the priſoner into a violent paſſion. The Juſtice having diſcharged the warrant *Toloſa* had obtained, the priſoner followed the deceaſed out, and overtaking her in a few yards, as he ſtood behind her, gave her a mortal ſtab with a Stilletto, crying *Sacre Dieu*. In his defence he confeſſed giving her the blow, &c. and when called on to ſay why judgement of Death ſhould not be paſſed upon him, he ſaid, *It is well done—I am Content*.

I am ſenſible that the above Hiſtorical Subjects muſt be very diſagreeable to ſome people, but I have inſerted it to oblige ſome of my Friends, who ſuppoſe it will do more good than harm; or like ſome religious people I have known, who did advertiſe in the Newſpapers, anecdotes how ſome people were puniſhed by Providence for ſwearing, for no other purpoſe than to deter ſome Men from this ill cuſtom.

TAB. IX.

Penknife with a Gold Point, and Copper Horſe-Shoe.

Fig. 1. A LITTLE beautiful Penknife with a white Agat-handle, the end of the blade (B.) which is Gold pretended to be made by Tranſmutation, and dipped ſo far into the Grand Elixer; the handle ferril'd with gold. (B.B.) (B.) It is ſaid to be an impoſition on a gentleman which happend thus:—This pretended Alchymiſt* had two little Knives, one of which had

* *Alchymiſt.*) The great object or ends propoſed by Alchymy, are, firſt, the making of Gold, which is attempted three different ways; by ſeparation, by maturation, and by tranſmutation, which laſt is to be effected by means of what they call the Philoſopher's Stone. There are ſtill ſome who believe it, but the generality of Mankind look upon them as Impoſters. Certain preparation, or Grand Elixer, which changes the Metals into pure Gold, is called the Philoſopher's Stone, and univerſal Medicine adequate to all Diſeaſes. An univerſal Diſſolvent, or Alkaheſt. An univerſal Ferment, which being applied to any Seed ſhall increaſe its Fecundity to Infinity; in ſhort, all the Gold that I have ſeen, ſeemed to me to be rather the effect of Impoſition; there are a thouſand ways of performing this, by dropping in a piece of Gold by ſlight of hand, by caſting in a little of the duſt of Gold or Silver, diſguiſed into ſome Elixer, or other matter; by a double bottomed Crucible, and Gold put between the two, it may be conveyed with what they ſtir the Metal with, or with Charcoal, Aſhes of the Furnace, &c. &c. The principal Authors in Alchymy, are *Geber*, Friar *Bacon*, *Ripley*, *Lully*, *John* and *Iſaac Hollandus*, *Baſil Valentine*, *Paracelſus*, *Van Zuchten*, and *Sendigovius:* Great Complaints are made all over the World, concerning the Obſcurity and Myſtery, Frauds and Impoſitions, Folly, Vanity, Miſery, &c. of Alchymiſts.—The *Italians* have a Proverb, *Non ti fidiare all Alchemiſta povero, O Medico amalato*; Never truſt thyſelf to a poor Alchymiſt, or an unhealthy Phyſician.

The Experiment of *Turneiſſer*, who in the preſence of the Great Duke of *Tuſcany*, converted one half of a common Iron nail into Gold, by only dipping it, while hot, into a certain Liquor, has given great encouragement to the ſearchers after that famous ſecret. The Nail is ſtill preſerved in the Repoſitory of the Great Duke of *Tuſcany*, at *Florence*. *Fachenius*, however, has diſcovered the cheat of the *Florentine* Nail, and probably the matter does not ſtand much better, on examination with the above *Engliſh* Knife, that I mentioned before, which was purchaſed by the late poſſeſſor, at a very conſiderable price.

Tachenii Hippocrat. Chem.

Mr. *Boyle*, nevertheleſs, thinks there is no impoſſibility in the nature of the thing, that one Metal ſhould be tranſmuted into another: and Monſ. *Homberg* declares he has changed Silver into Gold by Heat.

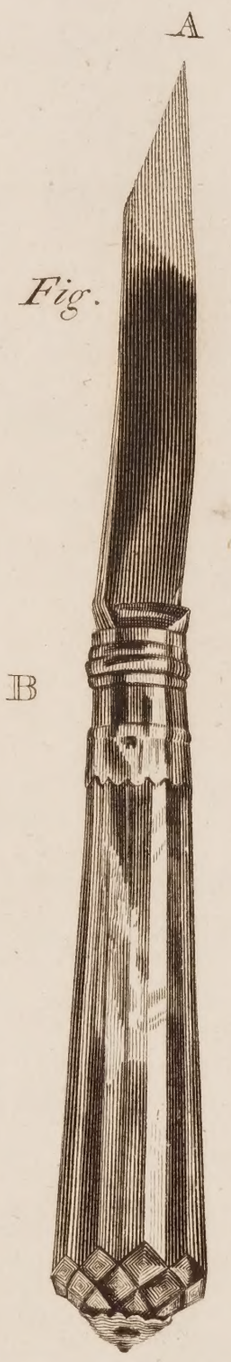
Mem. Acad. Scien. Anno 1709.

In fact, nothing produced this way ought to be adjudged true Gold, unleſs it endures cuppelling, cementation, purification with Antimony, and the depart.—Likewiſe, that it muſt have the Malleability, extreme ductility, and ſpecific gravity of Gold, which is to water as 18 and a half to one, and as to its ductility and tractability; Mr. *Boyle* aſſerts that it may be drawn out to ſo ſlender a wire, that it is poſſible to extend an ounce thereof to reach 777,600 Feet, or 155 Miles and a half; yea, to an incredible length. *Vid. Boyle in his Eſſay*

about

TAB. IX.

Fig. 1



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had a Gold Point, the other plain, and were made ſo as to reſemble each other as much as poſſible. The time being fixed on, and the pretended Elixer produced before the Gentleman; the Impoſter with a legerdemain trick, changing the plain Knife, after its dipping, deceived the Eyes by his nimble motion, and brought forth the other with the Gold Blade; then again the Great Elixer being ſpilt on the ground, and pretended could never be made again:—thus happened the Impoſition.

2. A Horſe Shoe, ſaid to have been taken out of the Water in ſome Copper-Mines in *Hungary*.—This Iron Shoe, changed into Copper, by laying for ſome time in the waters which flow from the Copper Mines; on one part it was very thinly covered over like an incruſtation, (D.) at the other part (E.) granulated with

about the Subtility of Effluvia, Chap. 2. In ſhort, the inherent virtues of this precious Metal, ought to be firſt well conſidered by all thoſe who think it not impoſſible to change any Metal into Gold, &c.

As to Mr. *Thurneiſſer's* ſecret it was this: He made his nail half Iron and half gold, and then coated it all over with a ferrugineous matter, made it appear all Iron. After it was examined by the Prince, &c. he heated it red hot, and burnt the ferrugineous part which covered the golden end, afterwards it was dipt into a certain Oil, which he ſaid had great efficacy; the Gold appeared, which was pretended to have been made by the Oil from the Iron.

After all, Gold is but a curſed metal! deſpiſed and laughed at by Philoſophers and real ſenſible honeſt men, who do not ſeek for happineſs, or value themſelves on ſuch kind of traſh, and only thirſted after by an avaricious ſet of crafty, lying beings; now entirely uſed to conquer Nations and ruin private Individuals. Though generally ſaid to be invented for trade or exchange:—But ſuch is the inſatiable luſt of the preſent age, according to the common proverb *Get Money*,—or that of the honeſt *Quaker*,—*My ſon, my dear ſon, get Money; and if you can't get it honeſtly, get it as well as you can; but take care to keep your neck from the Halter*.—If we converſe and keep mens company for a number of years, they will ſeem to all appearance good, ſociable, honeſt men; but if you deſire to know them thoroughly, aſk for pecuniary favours, ſuch as to lend or deal with them, for where money or intereſt is the chief point, he will depict himſelf at once what he is.—As to myſelf I have a very ſmall fortune, (as would ſet many a ſmiling if known) and if I can but keep what little I have, I ſhall be ſatisfied:—Yet I have wiſhed many times the uſe of this metal was quite extirpated from the Globe; as being the bane and real Devil which we all ſo much adore!—Conſidering the ill uſe that is made of it, how unlawfully got by ſome, unjuſtly poſſeſſed by others;—would to God it could be poſſible they were obliged to ſhew their right claim in what they poſſeſs! If ſo: I don't doubt but many Orphans, Widows, &c. not acquainted with *Worldly Matters*, would ſee a very ſtriking likeneſs of the fallen Angel in all his true colours and glory.—And as *Shakeſpeare* ſays in *Henry* VIII.

> ——'*Tis better to be lowly born,*
> *And range with humble livers in content;*
> *Then to be perk'd up in a gliſtering grief,*
> *And wear a golden ſorrow.*

Laſtly, what concerns Alchymy, the beſt example or proceſs of turning iron into copper and ſilver into gold, is, as I have ſeen of ſome remarkable honeſt and induſtrious people, who beginning the World with nothing more than a few *halfpence* and have turned them into a Shilling, thence into a Half-crown, and ſo on till this ſilver became a golden Guinea, and thence again into a Capital; like my friend Mr. ———, who had but Nine-pence when he arrived in this kingdom, who now enjoys the intereſt of many Thouſands; which proceſs of his he values himſelf very much on, for there is no great art indeed to obtain a Capital where men begin the world with a great deal of money, neither has a perſon that pleaſure of enjoying the fruits of their harveſt, like thoſe who begin the world with little or nothing; and it is not only ſo with Citizens, or thoſe that have been ennobled, but with Empires and States; witneſs my country, the Republic of *Holland*.——All which depends on the art of fixing on a good plan, executed with indefatigable labour, and where merit is not wanted, of which Navigation and Trade are the principal cauſes of the wealth of Nations.

with Copper, and in the inner part on the ſide of the holes, the bare Iron, (*) under a thin coat of Copper.

TAB. X.

Stylus and Roman Fibulæ.

Fig. 1. A STYLUS, found at *Reculver-Cliff*; Stylus, from the *Greek* word *Stulos*, a Pillar, alſo a Peg or Pin. This Style or Pin was anciently uſed to write with upon wax tables†: It ſignifies alſo metaphorically

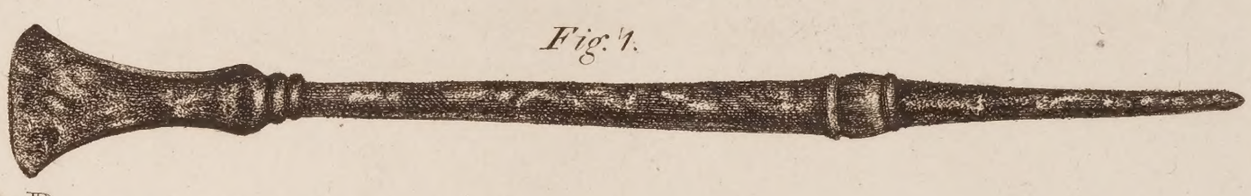
* It is ſaid if a ton of Iron has lain for ſome time in the waters which run from the Copper mines, they will find a great quantity of Copper in it's ſtead. I had no other ſubjects that had any connections with the above two, otherwiſe I would have publiſhed them; but this deficiency I have made up in ſome other plates. Some Metals it is commonly allowed may be changed into others, *E. gr.* Iron into Braſs or Copper, and Lead into Tin; or as ſome Alchymiſts will have, Iron into Copper, Copper into Silver, and Silver into Gold; but there are ſome who even deny this. However it is well known what different virtue ſome Waters have to congeal and to transform ſubſtances, as may be ſeen from Incruſtations and Petrifactions.——"In *Hungary*, at a little village called *Smalnik*, there is a rivulet which changes particles of Iron into Copper; the leaves of Oaks that are by the bank-ſide, falling into the water, is turned into a leaf of Copper, and always retains its former figure of an Oaken leaf." *Vid. Weekly Mem. for the Ingenious, N.* 13, *p.* 81.——Theſe Oak leaves are inſenſibly ate through, and the groſs particles of this water, inſinuating themſelves it is changed into a leaf of Copper, which being expoſed to the ſun, or only to the air, hardens and always retains its original ſhape. And in *Wales*, at *Holyhead*, an iſland and cape of the coaſt of *Angleſey*, in the *Iriſh-Channel*; they have alſo the ſame water from a Copper mine, which I have in my poſſeſſion; This change we will endeavour to explain thus:—The water being impregnated with vitrol, diſſolves and corrodes the Iron (ſo will aqua-fortis,) and the Copper granulates by degrees ſubſtituting itſelf like the Horſe-ſhoe, the greater part of which on one ſide, is finely maſſed or comminuted into very ſmall porous grains. To this we will link the natural hiſtory of Copper, from Dr. *Neumann*'s Chemical Works.

"Copper is exceeding rarely found pure in the earth. Of its ores there is a great variety, intermixed with different ſtony matters, generally abounding with ſulphur, ſometimes containing a little arſenic. Theſe ores are often of beautiful colours, blue, red, green, yellow, variegated like the rainbow or peacock's tail, moſt commonly green or blue: They are of all ores the moſt beautiful. The Lapis Lazuli, from which the precious blue pigment called Ultramarine is prepared, is one of the ores of this metal. Some of them contain no metal but Copper; many have an admixture of others, and there are few ores of other metals without ſome portion of Copper in them. Copper is of all metals the moſt difficultly obtained pure from the ore; ſulphur adhering to it ſo ſtrongly, as not to be expelled without long calcination. When Copper and Iron are blended together in ore, the Copper cannot, by any method yet known, be ſeparated to advantage: A rich Copper mine, at *Lauterberg*, in the *Hartz-Foreſt*, lies on this account unworked.—Copper is found alſo in a vitrolic ſtate, diſſolved in certain waters, as at *Neuſol*, in *Hungary*: But *Japan* affords a ſort of Copper ſuperior to any to be met with in Europe,

† The Wax Tables are called *Ceratæ Tabulæ*, their Form oblong like our Slates, ſmall or large, artfully ſmeared or rubbed over with Wax, in the manner as the Engravers varniſh their plate for etching. On this

Waxen

Fig. 1.



B A

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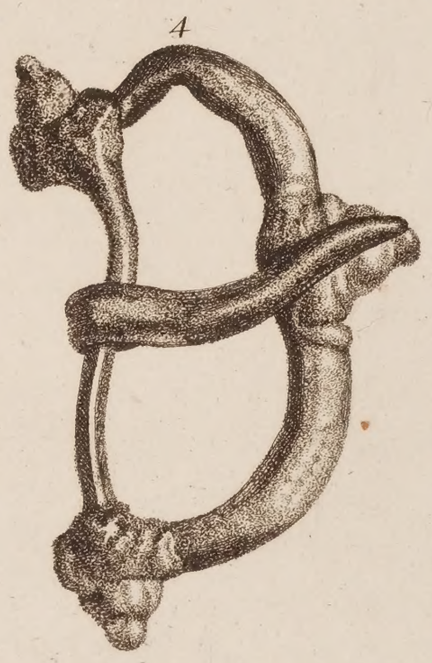

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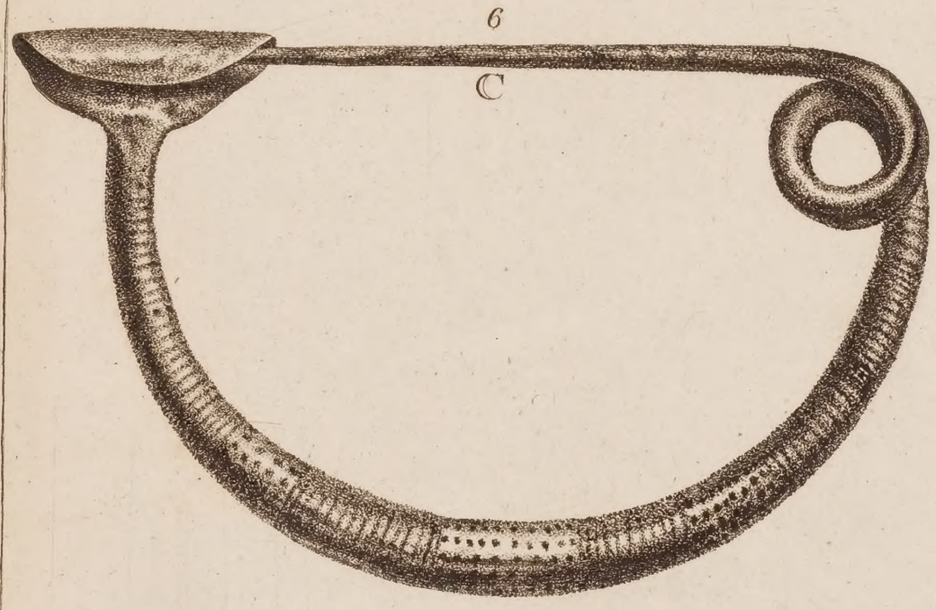

6 C

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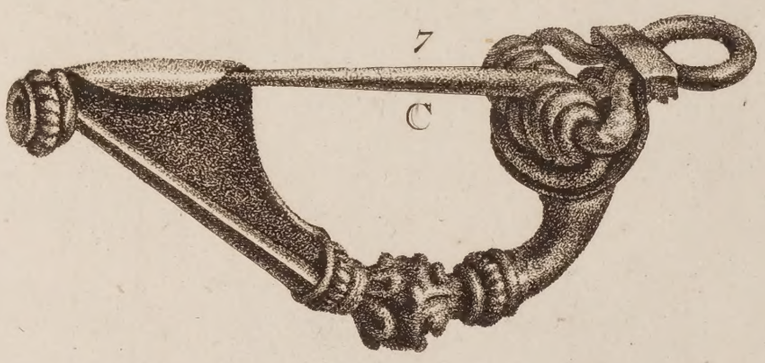


7 C

8 C

taphorically a character or manner of writing and ſpeaking with regard to Language, &c. Its ſubſtance Copper, (A.) the point ſerved to write with in the Wax, the broad part (B.) flat, thin, and edgy at the extremity, to efface what was not approved, hence the phraſe of *Horace*, *Stylum invertere*, that is to ſay and unſay a thing, or to raze out. *Vid. Job. ch.* 19, *v.* 24, *Ovidii Metamor. l.* 9. The *Romans* afterwards uſed an inſtrument made of Bone, prohibiting the uſe of Iron ones, as *Iſidore* noted by the Law *Ceram ferrone cædita.*

Vid. Herman Hugo. de prima Scrib. orig. c. 9.

2. In the middle of the print is the Inſtrument mentioned above; this Style reſembling a pin, was of Bone. Both the Iron and Bone Style are of various forms and magnitudes.

3. A Fibula,

waxen board, their firſt thoughts were ſketched, and went through various obliterations, till it was worthy of approbation, and then fairly copied. They wrote on different kind of ſubſtances. (1.) *Acer* in *Latin*, a kind of bark, and other leaves and rinds of bark, on boards of Palm-tree, Citron-tree, on ivory, (2.) on fine linen, parchment, on volumns or rolls of lead, (3.) on ſtone, &c. And thus we may underſtand what *Suetonius* means by *Charta Plumbia.* But the paper-reeds, or Papyrus of the River *Nile*, (4.) were uſed long before the *Grecians* and *Romans*, this reed with broad leaves grows near the ſhore, may be to ten cubits high; eaſily ſeparated with a needle, and torn from each other, for each leaf being compoſed of two membranes, dried and prepared to write on. Letters, Books, &c. were made of it. (5.) This *Papyrus Ægyptiaca* laſted among the *Latins* till the tenth age after *Chriſt*, ſhewn by proofs, which ſeem evident by *D. John Mabillon.* (6.) When I mention Books, I don't mean ſuch as ours which conſiſt of ſo many pages bound together, but one entire leaf, or oblong vellum, which was rolled round a ſtaff of Ivory or Cedar-wood, like our maps, or as you may ſee the books of *Moſes* in the *Jews* Synagogues, this ſtaff was called *Umbilicus*, (7.) and the two pommels, (8.) which appear on each ſide of the volumn, *Coruna*; generally tipped with gold, ſilver, or ivory; and the rolls *Volumen*, (9.) hence our Books are called Volumes. It is certain that a long time the uſe of Paper was not known, they uſed to write upon the inward rinds of trees, called in *Latin Libri*, (ſo that to this day we call our books *Libri*, from the rinds of trees) and from the great leaves made of the vegetable Papyrus, our *Engliſh* word Writing-paper is derived; concerning all theſe *Pliny* writes excellently; and the manner of ſealing their letters was thus, they bound another table unto that wherein the writing was, with ſome ſtrong thread; ſealing the knot of thread with wax: The impreſſion of the Seals was commonly their own portrait, or the image of their anceſtors; though the matter on which the impreſſion was made, was not always wax; but ſometimes a kind of tempered chalk.

O'Flaherty, in his *Ogygia*, tells us that the ancient *Iriſh* wrote with a *Style* on tables of wood, called *Taibhle Filidh*, or Philoſophic Tables.

Sometime after the invention of this *Egyptian* paper, *Ptolomy*, king of *Egypt*, reſtrained the common making thereof, becauſe of the great conteſt between him and *Eumenes*, king of *Pergamus*, concerning their libraries; but the invention of dreſſing ſkins, called Parchment, being found out in the time of *Eumenes*, it was uſed to write on, becauſe of a more permanent nautre than the Papyrus, and from the place called it *Pergamenta*, ſo *Plin. l.* 13, *c.* 11.—At this time the *Romans* uſed to write on tables of wood, covered with Wax, with their braſs, iron, or bone, Style. They wrote likewiſe with a Reed, (called *Calamus* and *Arundo* in *Latin*) which are in vogue in *Italy* at this day, not only for writing but for drawing, as may be ſeen from a deſign of *Titian*, which I have in my poſſeſſion, done with a Reed pen.

Vid. Martialis, l. 9. & *Plin.* l. 16.

(1.) *Ovid* Love Epiſ. l. 2.—(2.) *Mar.* l. 14.—(3.) *Suet.* Ner.—(4.) *Iſaiah*, c. 19. v. 6, 7.—(5.) *Plin.* l. 13, c. 11.—*Jour. des Scavan*, Nov. 17, 1681.—(7.) *Vid. Umbilicus*, by *Mart.* l. 4.—(8.) *Cornua*, by *Mart.* l. 11.—(9.) And *Volumen*, by *Ovid*, l.—*Triſt.* & *Plin. Dedic. to his Natural Hiſt.*—*Plin.* l. 13, c. 11.—See alſo *Holmberg.*

3. A Fibula, in form of a Ring.

4. One Ditto, from *Reculver-Cliff*, or *Canterbury*; ornamented with acorns.

5. A ſmall one from *Cirenceſter*, with two Lobſter Claws.

6. A large one, from Sir *William Hamilton*'s Collection, its form like a Bow when ſtrung.

7. An entire Fib. taken up near *Windſor*, it reſembles a Harp.

8. One large Fib. from Sir *William Hamilton*'s Collection: Theſe ſix Buckles were all of Braſs, (c.c.c.) are the Spring or Pins which have loſt but little of their Elaſticity. Some of theſe ancient Fibulæ were Gold, ornamented with precious Stones, Some of nothing but a Jewel, according to *Virgil*'s Æneid. Others of Silver, ſome enamelled in various colours, and of Copper, Braſs, and Iron. Their forms varied according to the taſte or invention of the Artiſt, ſome like a Horſe, Bird, or Fiſh, or other Animals or forms in Nature. made in ſuch a manner as to ſerve for a Buckle, with which the Men and Women uſed to tye their various cloaths, ſome of them near a foot long*, but theſe could never be worn by Men, being too large, and were perhaps uſed in their Houſes for their Furniture, and inner Doors, Tents, &c.

* *Foot long*.) Perhaps the bigneſs of the Buckles may be accounted for thus:—The Ancients uſed to ornament and dreſs the ſtatues of their Gods in days of ſolemnity, and as theſe ſtatues were often of a *Coloſſean* ſize, they made uſe of Buckles the ſame form as were then in uſe; but theſe became exceſſively large for thoſe ſtatues, with which they are in a juſt proportion. If this will not do, I muſt own I cannot concieve what other uſe they could make of theſe large Buckles.

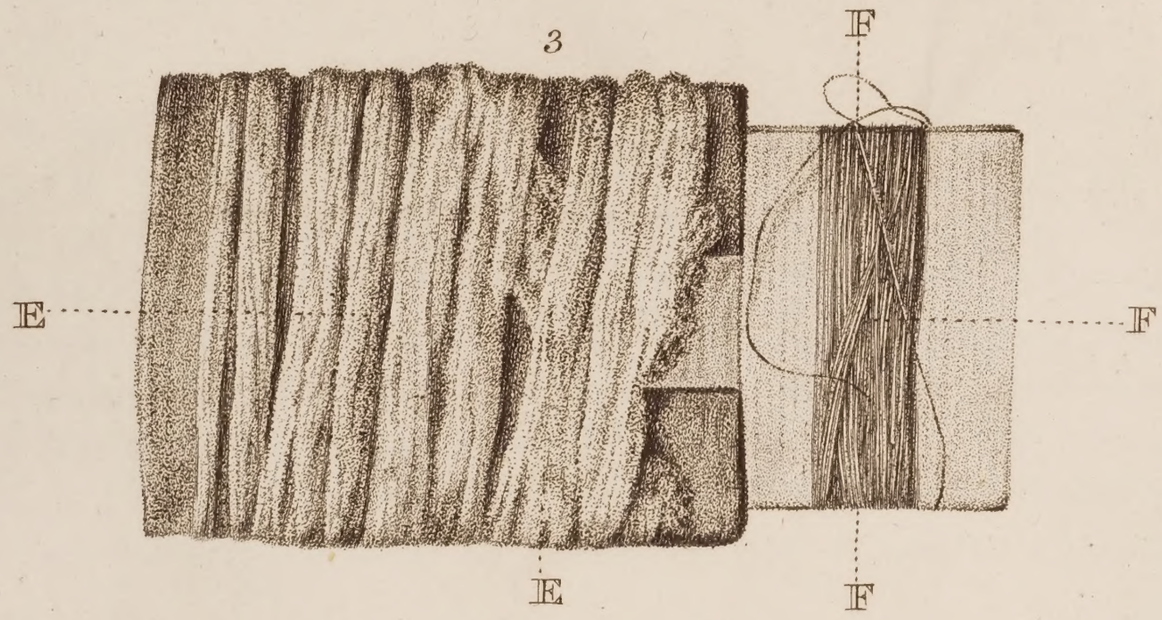
Thoſe ſmall *Roman* Fibulæ, were chiefly uſed by them to faſten their upper garments upon their right ſhoulders, and the Women upon their breaſts, they were faſtened on one ſide to their garments, the ſocket or ſpring kept up the drapery, as may be ſeen from the ſtatues and baſs relievos, &c. and if it was not for the ſpecimens preſerved and collected here, and by the *Virtuoſi*, we could never have formed any true idea of them. What is remarkable of the braſs pins of theſe Fibulæ, and of this metal of the Ancients, is, that it has elaſticity and polarity; whereas our braſs breaks like glaſs. Perhaps the braſs of the Ancients is different from our compoſition or conſiſts of what we call baſe metal, like the bad halfpence, a quantity of Iron mixed with the braſs, which may give it polarity and elaſticity; ſo will braſs or any other metal acquire elaſticity by being hammered; for metals that are caſt, eſpecially braſs will eaſily break. This ancient braſs was in high eſtimation both by the *Greeks* and *Romans*, as may be ſeen from their arms, &c. Now concerning the variety of colours on the Fibulæ: Every body knows the nature of verdigreaſe, which is the ruſt of braſs. This greeniſh varniſh, with which the Fibulæ are tinged, is called *Patine*. The Antiquaries account the ancient coins, &c. valuable when they are coloured with this fine greeniſh ruſt, provided it does not disfigure the impreſſion.

I did not accompany my *Stylus* with the *Fibulæ* as thinking theſe Buckles were but *Stili*, tho' ſome ſuppoſe them ſuch as I have ſeen in *F. Petau*, where he has taken the liberty of introducing a hand holding a buckle and writing with the Pin. I will conſent that it might ſerve for a *Stylus* upon an occaſion when they had none, and were in haſte, and for other purpoſes. Now what concerns the metal and bone *Stili*, we find in the tragic ſcene of *Julius Cæſar*'s aſſaſſination, that there with his Stylus he defends himſelf, and thruſts the point through *Caſſius'* arm; and from the Martyr *Caſſian*, who was ſtab'd with the *Stili* of his Scholars, as may be ſeen in *Prudentius*. It is from the many accidents that happened among people from theſe *Stili*, and the miſchief done among ſchool-boys, that the metal ones were prohibited by the law, and bone ones ordered in their ſtead.

Fig. 1.

2

3



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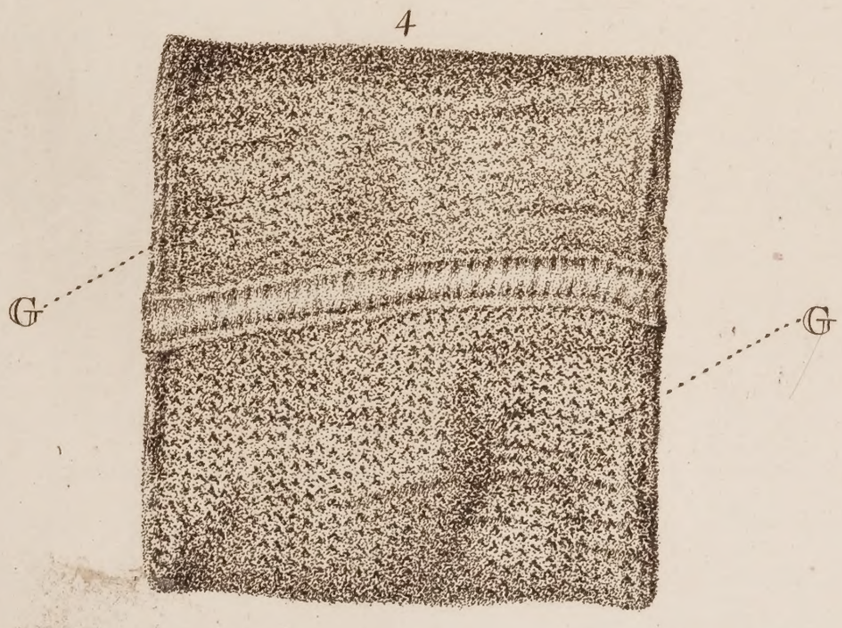


TAB. XI.

Spider's Neſt, with the Valve.

Fig. 1. *and* 2. THE Valve or Trap-door. (A.A.)

Fig. 1. (B.) The Aperture or opening, a front view of figure 2.

2. (C.C.C.) Entry to the Nurſery. (D.D.D.) Nurſery.

3. (E.E.) Spider's * Silky Web. (F.F.F.) Silk Thread ſpun.

4. (G.G.) Piece of a Garter of the ſame woven ſilk †, from Mr. *Le Bon*, at *Montpelier*, a city of *France*, in the province of *Languedoc*. This is worthy of remark on account of the Inſect's ingenious contrivance. This Spider's Neſt with the trap-door, from *Jamaica*, is about eight inches long, and one inch diameter, wrought into the earth, being a ſubterraneous artifice, and ſeems to me

* They are an emblem of the ſenſe of feeling.—Spider, derived from Spindea, or Spinner, from Spin; perhaps from to ſpy, for they have many eyes.

† *Woven Silk.*] The art of weaving Silk, &c. it is difficult to ſay to whom we are indebted for this admirable invention, unleſs we chuſe to aſcribe it to the Spider, that poiſonous, but ingenious little inſect, which draws certain infinitely fine threads, from its own ſubſtance through *Papillæ*, near its *Anus*. The web-caſe or bag, in Natural Hiſtory is called *Aurelia*, or *Chyſalis*, and is wholly the work of the female, who ſpins them to depoſit their eggs in.—*See the curious Obſervations of Mr. Liſter, Lib. de Araneis.*——Spider Silk, the ſecret has been found in *France*, of procuring and preparing ſilk of the web and follicle of Spiders; this diſcovery we owe to Mr. *Le Bon*, in 1710, who publiſhed a diſſertation on the ſubject. Mr. *Bon*, reduces the Silk Spider to two kinds, thoſe with long legs, and thoſe with ſhort; which laſt are thoſe which furniſh the raw Silk.—The Silk is ſpun out of the *Anus*, around which are five *Papillæ*, or ſmall nipples, and behind theſe two others; all muſculous and furniſhed with *Spinſters*.—Theſe nipples ſerve as wire-drawing irons, the filaments are too fine to be told with any certainty; but Mr. *Reaumer* ſuppoſes each larger nipple may produce ſix or ſeven, *which ſerve* to make their threads larger or ſmaller: Mr. *Bon* has diſtinguiſhed one of the little ones to conſiſt of fifteen or twenty diſtinct threads.—The threads which are weak, ſerve to catch Flies.—The ſtronger ſort to wrap up their eggs called bags, of the ſhort legged kind, common Spider; which they diſpoſe in hollow trees, corner of windows, vaults, or under the eaves of Houſes.—Mr. *Bon* preſented ſtockings and gloves, of this new aſh-coloured Silk to the Academy; and to the Royal Society.——There is no venom in the ſilk, the above gentleman has been bit by them, without any manner of Harm. The Silk is uſed with good ſucceſs, to ſtop bleeding and cure wounds, acting as a kind of a balſam.—Every Spider lays ſix or ſeven hundred eggs,

but

me to have been made of twigs, graſs, moſs, &c. (as we do the ſkeleton of a houſe) its outſide covered over with leaves, and afterwards plaiſtered all over again with clay, but more ſo at (D.D.D.) the Nurſery; the inſide lined with a ſilky membrane, ſmooth and of a whitiſh grey, with a Valve of the ſame, about one inch and a half diameter. It is ſaid that when this is ſhut it is not eaſily opened, and if any one with the finger try to unlock it a little, there ſeems to be a reſiſtance within, for the Animal faſtens it with his ſilky thread, as we would bolt and lock a door. They are either Ants, or ſome enemy of the ſpecies, which oblige the inſect to contrive his Neſt ſo ingeniouſly to ſecure the entrance, thereby defending and preſerving its race from the aſſaults of the above ſpecies. It was dug carefully out of the earth, diſpoſed by the Spider in an oblique Manner, and preſented to Sir *H. Sloane*, by Mr. *Sarrawl.*

Mr. *Felton*, who alſo has lived a great many years in *Jamaica*, brought many thence, and has in his collection the very Spider and Neſt, but it is not of the *Tarantula* kind; according to his opinion the Neſt is perpendicular and the Valve even with the ſurface of the Earth.

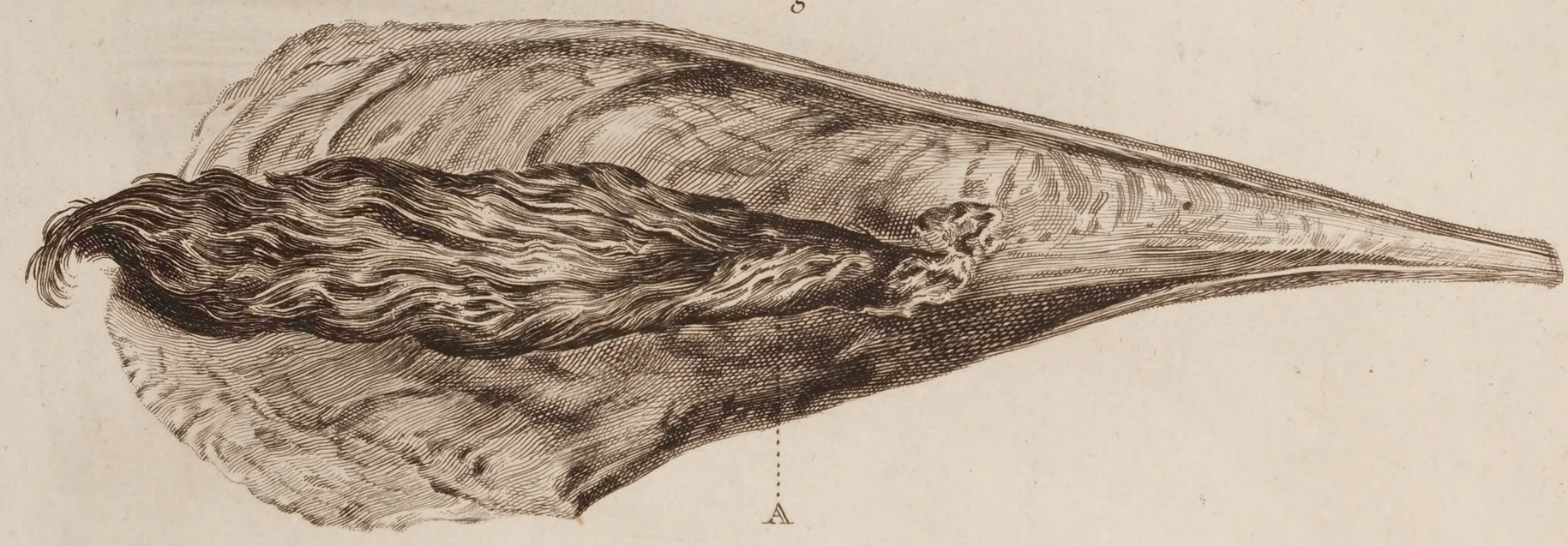
" *The Spider's touch how exquiſitely fine!*
" *Feels at each Thread, and lives along the line.*

POPE."

but Mr. *Reaumur*, in the Memoirs of the Academy for 1710, has ſeveral objections; *He* ſays the natural fierceneſs of the Spider, renders them unfit to be bred and kept together: Four or five thouſand being diſtributed into cells, 50 in ſome, 100 or 200 in others, the large ones killed and eat the leſs, ſo that in a ſhort time there were ſcarce left one or two in each cell.—This natural ferocity reſembles very much that of the wild animals the ſtronger ones deſtroying the weaker, or, if the ſimilitude may be allowed, that of the rich man defrauding the poor or laborious who dare not reſiſt them.—Before we part, I ſhould be glad if we had the art of breeding them as they do Silk-worms, and to invent ways and means to hinder their deſtroying each other, theſe inſects then would render themſelves beneficial to Mankind.—The diet of theſe Spiders are flies, and the ends of young feathers, freſh picked from chickens and pigeons, which being full of blood and other glutinous ſubſtances is their favourite food. Mr. *Reaumur*, made likewiſe a pair of gloves from their webs; but that which he chiefly made uſe of, was the ſubſtance of their neſt or web, wherein they depoſited their eggs, which is ſaid to be five times ſtronger than their nets or ſilky threads.—At *Bermudas*, or *Bermuda Iſlands* in the *Atlantic Ocean*, " Spiders ſpin their webs between trees that ſtand ſeven and eight fathom aſunder, which they do by darting them into the air, and the wind carries them from one tree to another; this web when finiſhed, will enſnare a bird as big as a thruſh."—*Vid. Phil. Tranſ.*—The web may be ſeen at the Royal Society, wound upon a paper like raw ſilk.

The *Chineſe* were the firſt who made Silk from the web of the *Silk-worm*. This *Art* travelled from them to the *Perſians*, *Greeks*, and *Latins*. It was a long time very near in all the Weſtern parts; as being weight for weight, of equal value with gold, or a pound of the one for a pound of the other: 'Till the time of *Juſtinian* the Emperor, who ſent two monks into *India* for the *Eggs of Silk-worms* which they brought to *Conſtantinople*, and from them have been propagated all the *Silk-worms* and *Silk Trade*, which has ſince been there, or any where elſe in *Europe*. For a long while Silk was only worn by Women, as may be ſeen from the beginning of the reign of *Tiberius*, a law was made that no man ſhould defile or diſhonour himſelf by wearing Silken garments. Silk was not in uſe among the *Hebrews* in the time of *Moſes*; and it was likewiſe very rare in the time of our *Saviour*.

Fig. 1



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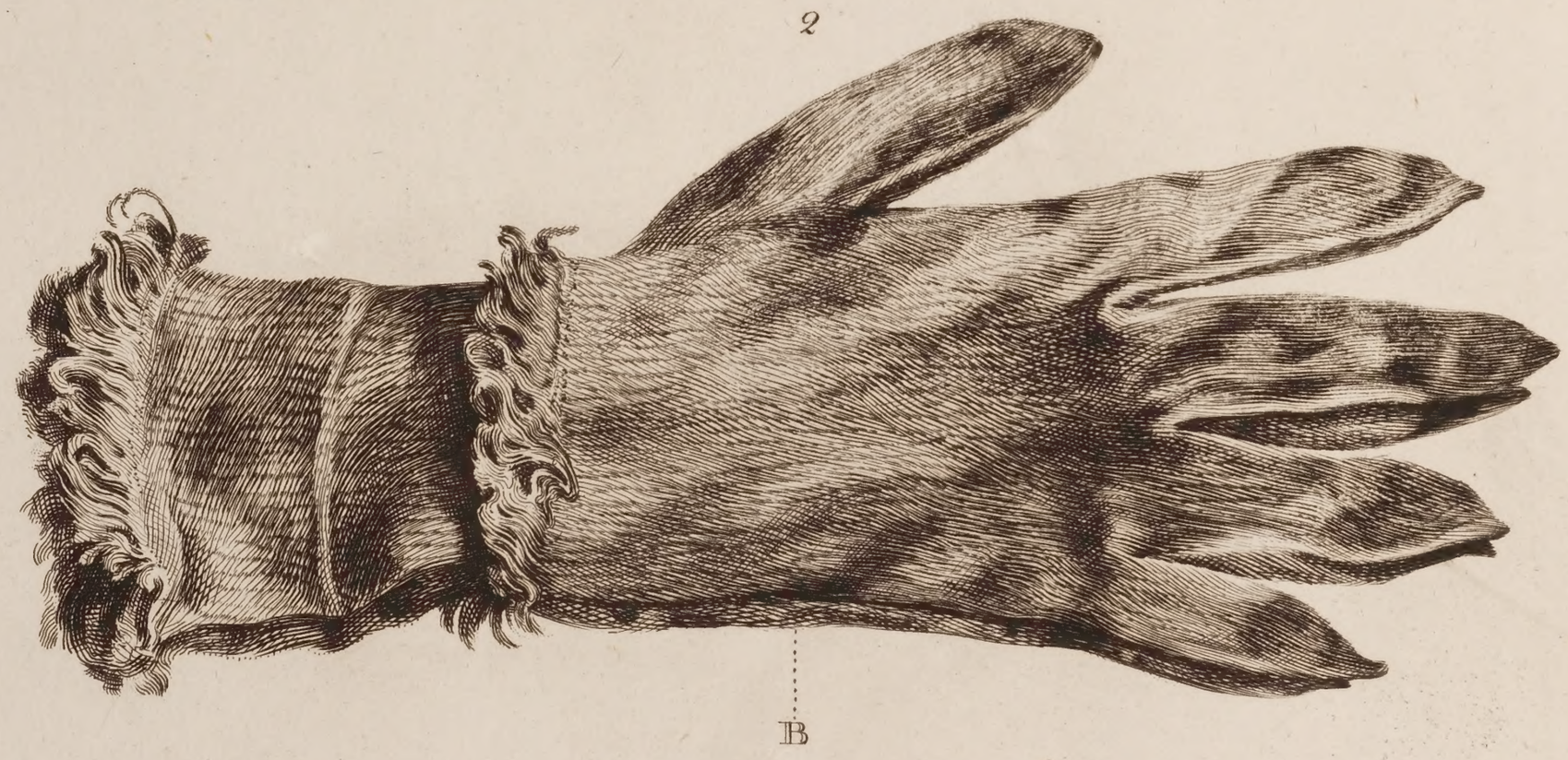

TAB. XII.

Pinna Marina.

Fig. 1. AN internal view of the ſhell called *Pinna Marina* *, (A.) the beard negligently diſpoſed in the centre of the ſhell, the *Venetians* called it *Aſtrua*, and the *Nepolitans Perna.* The animal is very good meat, ſome above two feet long, and there are no ſhells I know which exceed it in ſize.

* It is a very large *Species of Muſcle*, and a native of the *Eaſt Indies*, found in the *Mediterranean* Sea, and other parts of the world, of which there are divers ſpecies, called *Pinnæ Marinæ*, *Muſculi*, *Tellinæ*, and *Mytullus*, of different magnitudes; the largeſt kind of Mytulus is the *Pinna Marina*; this ſhell fiſh is like the Muſcle, held in its place by a number of ſilky threads, which iſſuing from its body, by which it attaches itſelf to rocks, ſtones, or any other ſubſtance, &c. when it chuſes to take its reſidence in a certain place. For moſt of the ſhell and other fiſh, when put into Sea-water, are provided with members or different ſubſtances, by which they can faſten or diſengage themſelves at pleaſure; and by inſtinct, like the birds, migrate from one place to another.—But what is remarkable of this fiſh, is, that it has the power of *ſpinning* like the Muſcle, and in the manner of Inſects as the Spider and Caterpillar.—This *Pinna Marina*, has a kind of filaments, or beard, proceeding from the fiſh, as I have ſaid; theſe ſilky threads the ancients called *Byſſus*, which they wrought into gloves, &c. and in ſome places to this day, as in *Palermo*, and at many other places in *Sicily*; where, out of theſe threads they weave, and manufacture it into gloves, ſtockings, and all other ſorts of wearing apparel.—Theſe threads are finer, and a great deal longer than thoſe of the Muſcle, which render them more valuable on that account. Probably they are formed on the ſame principles as thoſe of the Muſcles; and the Pinna may be called, by way of diſtinction, the ſilkworm of the ſea, and the Muſcle, the Caterpillar.——Some will have that the Pinna Marina ſticks its ſharp end into the mud or ſand, and all the reſt of the ſhell left at liberty to open and ſhut in the water; and that the filaments which have their origin from the middle of its body, being made of a viſcious liquor, ſerve not only to faſten, but to draw up the mud and ſand about it, thereby defending itſelf on occaſion, againſt a tempeſt, the motion of the water, or like ſo many cables to keep their veſſels fixed in their moorings.—They have found ſhells of this ſpecies ſo big that a pair of them weighed fifteen pounds. It is frequently two feet long and near one foot in breadth. I ſhould have been very happy to have met with a real or living *Pinna Marina*, to oblige my readers with a better anatomical deſcription of this remarkable ſpinning fiſh.—You will pleaſe to take notice that moſt of the bivalve ſhells, of the Muſcle kind, have a ſort of trunk commonly called the tongue, which ſerves as a foot, whence proceeds a glutinous ſubſtance which is ejected on ſtones, &c. and by which the ſilk or thread is faſtened at the extremity, for it is certainly proper for the animal to fix itſelf when it has found juices or food for its nouriſhment; and likewiſe neceſſary to diſengage itſelf from place to place when that is wanted, by the aſſiſtance of the tide or waves.—It is very remarkable that many of the fiſh that have no fins, have all ſomething analogous to the ſilk of this great Sea-muſcle, ſuitable to their various characters, by which they are ſo ſolidly faſt, as I have ſeen when put into a ſhallow *China* baſon, with ſea-water, ſand and ſtones, that if you attempt to take them away by force, you will break their various parts, ſo ſtrong do they adhere when they are once fixed.

2. A pair of Men's Gloves, made of the beard of the Pinna Marina, from *Andaluſia*, in *Spain*; ſent by his Grace the late Duke of *Richmond*. (B.) The other glove laying underneath, both ſhell and gloves half as big. This Pinna Marina is a bivalve ſhell, of an oblong form, gradually ending in a point, extremeties equal; colour, the outſide of an olive-brown, within towards the point of a pearly hue, and poliſhed, the other ſide partly reddiſh and Orange-like, forming different tints.

TAB. XIII.

Brick from the Tower of Babel.

Fig. 1. AN unburnt Brick, of about twelve inches and a half ſquare, and five inches thick, taken out of the foundation of the ſuppoſed Tower of *Babylon**, the remains of the building are of vaſt extent, and in ſome are yet as lofty as the *Monument:* It is about four hours diſtant from the City of *Bagdat*†. The Walls of the foundation are about twenty yards in thickneſs: This ſpecimen was brought to *England* by Mr. *Magee*, and by him preſented to *Guſtavas Brander*, Eſq.—The Brick was very irregular and ſquare; the Clay was mixed with bits of ſtraw, as the Bricklayers do their Lime with hair, and not burnt,

* *Tower of Babylon.*) And as perhaps ſome little account may be entertaining, I have embelliſhed the hiſtory of this unburnt brick with the following: We find the Tower of *Babel* to be the firſt ſpecimen of the Poſt-Deluvian architecture; and the ſeat of the firſt monarchy, built by *Nimrod*, of bituminous matter; and it is quite uncertain whether the Tower of *Babylon*, mentioned by *Herodotus*, was the ſame with that of which *Moſes* writes: Their deſign was to reach Heaven thereby, underſtood as ſuch by the poets, as may be ſeen from the poetical fables of the giants. A building like this would certainly now a-days make a fine obſervatory for aſtronomical obſervations, tho' Sir *Walter Raleigh*, rather thinks from its low and overflown valley, that they choſe a place more likely to have ſecured them from the world's deſtruction by fire than another deluge of water; and as *Pierus* obſerves, ſome have conceived that this was their intention: Perhaps the chief cauſe was the gaining of renown, and the avoiding being diſperſed, from the reaſon delivered in the text;——"Let us build us a City and a Tower, "whoſe top may reach unto Heaven: and let us make "us a name, leſt we be ſcattered abroad upon the whole "Earth." *Geneſis*, c. xi. v. 4.—Whether this brick belongs to the Tower of *Babel*, or that which *Herodotus* deſcribes; or any other famous high building, I leave for my readers to judge, as to *Babylon*, which was once the capital of the *Babyloniſh* Empire, there are now no remains of it left; and near which ſome ſuppoſe to have been the ſeat of *Paradiſe*: They imagine it to have lain in 44 Degrees of E. Lon. and 32 Degrees of N. Lat. on the River *Euphrates*, but not on the preſent Channel.

† *Bagdat*, a ſtrong Town of *Turky*, on the Frontiers of *Perſia*, ſituated on the River *Tigris*, in the Province of *Iraca-Arabia*, the ancient *Chaldea*, of which it is the Capital.

TAB. XIII.

Fig. 1.

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burnt, it is diminiſhed very much, for it would not bear being handled, it crumbled into duſt. The original meaſure of the Brick was fourteen inches ſquare and five inches and a half thick. What concerns the Reeds that were placed in layers between every fourth and fifth row of Bricks, I have taken no notice of in the print becauſe we were not able to find them any where in the MUSEUM. The Engraver has repreſented the bits of Straw with long lines or hatches, (A.) (B.)

2. *Vas Egyptiacum*, a Canopus, with *Oſiris'* head, or that of a hawk, for *Plutarch* informs us he was repreſented thus. The *hieroglyphics* are painted black, on this, beautiful formed Vaſe, and the ſubſtance is of white alabaſter, very ponderous, and in the inſide I found nothing; the ſize of the original three times as big. It is not my intention to involve myſelf in any diſputes concerning the hieroglyphic emblems of the *Egyptians*, for it is all in vain. Many learned men have thought, indeed, that herein great treaſures were hid, and if the true knowledge of the figured Wiſdom of *Egypt*, what concerns their Religion, was found out, perhaps in this enlightened age, would be look'd on no better than folly, ſuperſtition, and a pollution of the true Deity. We muſt own however, that the underſtanding of their figures, letters, &c. would throw great light on Arts, Sciences, and eſpecially their Hiſtory, which is well known to thoſe who ſtudy facts and events long paſt, the farther one dives into, becomes more and more perplexed and intricate. The *Canopus* was not always made in this form, but adorned with other Figures, whoſe chief uſe was that of being guardians to the Mummies, or any ſubſtance contained within. When this beautiful ſhaped *Canopus* was filled up at a certain time in the year with the water of the famous River *Nile*, they conſecrated it, preſerved it with great reverence, and adored it as a God. "The riſing or greateſt increaſe of the *Nile*, which is 16 cubits high, is finely repreſented by 16 boys playing about the famous ſtatue of the figure *Nile*, in *Baſaltes*, dedicated by the Emperor *Veſpaſian*, in the Temple of Peace, which is now at *Rome*." *Vid. Plin. l.* 36, 7.

3. A *Canopus*, the Cover a Dog's Head, it was certainly an *Egyptian* Urn, for the contents were like pulverized bones, with a piece of thin decayed Linen, altogether mixed with blackiſh Earth, &c. The inſide and cover pourtrayed and cemented with *Aſphaltus*, or *Jews* Pitch; the hieroglyphics drawn or ſtained in black; its ſubſtance a kind of free-ſtone, very thick and heavy; and the ſize of the original Urn was three times as large.—The bones within were ſo very ſmall that it was impoſſible for me to know whether this embalmed Mummy was a quadrupede or a bird; however this Dog's Head, called *Anubis*, or *Cynocephalus*, repreſents the figure of *Mercury*, whom the *Egyptians* adored under this form, and thence called *Herm-Anubis*; or as ſome will have, ſwam as a guide and a conſtant attendant before *Iſis*, when ſhe went to *Egypt*; ſome time after when

when ſhe fought *Oſiris*, who was killed by his brother *Typhon*, *Iſis* uſed dogs, which by their excellent virtue of ſmelling, might diſcover where he was hid; hence the ancient cuſtom came, that dogs went firſt in an anniverſary proceſſion in honour of *Iſis*. (Dogs would make a droll appearance in any of our proceſſions.) And in the form of a dog the people carefully and religiouſly worſhiped a God with a dog's head; by the poets commonly called *Barker;* a God half a dog, and a dog half a man; as may be ſeen from an ancient coin, and I believe that the head of *Anubis*, on this Urn, was left as a guardian of the manes, by ſome of the blind ſuperſtitious inhabitants of *Egypt.* The *Egyptians* uſed to paint their ſilver, that they might drink more devoutly, ſeeing their God *Anubis* depicted within their pots, they never engraved or chaſed any ſilver plate, but reſted contented with enamelling of it black.—The manner of making this black to ſtain the ſilver, *Vid. Plin. b.* ii. *p.* 479. Moreover, ſilver will look black with the yolk of an egg roaſted hard, and well beaten with vinegar and tripoli. If we ſuppoſe their performance good I doubt not but it muſt have had an admirable effect, as we may ſee in our days from the enamelled watch-caſes, &c.

4. An *Egyptian* Ring*, the figure I take to be a Sphinx, the ſubſtance green vitrified earth, or a kind of porcelain varniſhed over like ſome green *China* ſame ſize.

* This Face ſeems to be a Compoſition of the Lion and the human mixed: I found this *Egyptian* Ring in a ſmall hexagonic *Chineſe* Box, and ſuppoſe it to come from the ſame Country where you may find Antiquaries as well as here; this indeed is an ancient rarity! The form and ſubſtance ſhews it to be ſuch, and what ornament or ſubject is fitter for the ſeal of a Ring, than a Sphinx? The true emblem of myſtical ſecrecy. For this Monſter Sphinx, *Vid. Pantheon*, 273.

☞ That there was once an Animal very much reſembling a Sphinx may be ſeen from the following account of *Pholoſtorgius* which I hope will not be diſagreeable. "The Sphinx is a ſpecies of ape, (I write from what I have ſeen, ſays the author) the body rough, except the breaſt and neck, which is bald and ſmooth, with breaſts like a woman; its colour a pale ſkin-red, ſomewhat like the human body, and no ways unbecoming; the form of the face reſembles rather a round than an oblong effeminate oval; voice like the human when paſſionate, and without cadence; but more ſo when in great agitation or enraged. It is ſaid to be very cunning and not eaſily tamed. Such an animal as this I think was once brought to *Thebes*, which flew and wounded the face of one of the ſpectators, *Oedipus*, who could not endure to ſee one of his fellow citizens ill uſed, killed the animal, through which he acquired a glorious name. And that this memorable action of his, might not be forgotten, they invented this Sphinx to have wings. from its ſwiftneſs in accoſting travellers with this famous obſcure riddle, a breaſt like a woman to repreſent the naked truth; with the body of a lion to ſhew its wildneſs, as being tameleſs; and from its ſtanding up ſtraight with its fore claws ſpreading out, and voice; they contrived the poetical fiction that it had the gift of ſpeech, with its myſtical riddle, the ſum of all which we need not wonder at, it being the cuſtom of the Ancients to envelope every thing in hieroglyphics, emblems, fables, &c. For *Plutarch* informs us they placed Sphinxs before their Temples, to denote that the *Egyptian* Theology was myſterious, and difficult to be explained.—The *Romans* had alſo their *Pronaon* or Church-porch, where they were wont to have the image of the Sphinx, in imitation of the *Egyptians*, which was ſo famous for its ænigmas; ſo that by this image, in ſhort was ſignified as I ſaid before, that the oracles of the Gods which were treated of within the church, were dark and myſtical.—Even among us the portraiture of this Sphinx may be ſeen at large, as ornaments on each ſide of the gate of the Duke of *Bedford*'s houſe in *Bloomſbury-Square*, &c. and the character of the above ring is preciſely like the beautiful Sphinx in *Baſaltes* or *Baſanus*, placed at the foot of *Del Monte del Capitol de Roma*, where it ſerves at preſent as a fountain.

TAB. XIV.

Fig. 1

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TAB. XIV.

Amulets, or Charms.

Fig. 1. *BULLA*, an *Amulet* *, of gold, figure globular, hollow within, upper part embossed, and posterior part flat, hung as an ornament on the breast of Noblemen's Children, within this purse-like *Bulla*, they used to put Preservatives, that the Devil or bad spirits might not do them any harm, to guard them against all manner of vice and wickedness. When they arrived at the discretional years of sixteen, they used to take them off, thinking they had sense sufficient to take care of themselves; but most people in *London* will agree with me, that they should be rather put on at sixteen, than taken off, because that is the time youth begin to sow their *Wild Oats.* However at sixteen the *Roman* youth laid aside the *Bulla*, together with the *Prætexta*, and consecrated it to the *Lares*, or *Houshold Gods. Pers. Sat.* v. *v.* 30. But if any of these youths died before they were sixteen years of age, it was the custom to inclose these *Bullæ* along with the ashes of the youth in the Urn. *Vid.* BELLES LETTRES, *t.* iii. *p.* 230.—They were likwise given to sucking children, but those who were placed on their foreheads, and are very small, not taken notice of; but time may discover more, and

Before I take my farewell of Lady Sphinx, I beg leave to put the statuaries and painters in mind that the ancients acknowledged no male Sphinx.

* *Bulla.*) They had also the triumphal Bulla, but it was larger than that of the childrens, and fastened to a purple string, which hung about the neck and breast of those who triumphed among the *Romans*; as the reward of their courage, and as I have said before by the children of *Patricians*, and even ingenue, as a badge of their heriditary Nobility and Freedom, serving as a stimulus to render themselves worthy of their birth, worthy of their courage, and as a preservative from evil Genii. So Universities, as *Oxford*, &c. the students who are Noblemen's sons, are distinguished by a gold tassel on their caps. They allowed likewise Bulla to statues; for when *M. Lepidus* having killed an enemy, and saved a citizen, even when but a boy, he had a bullated statue erected to him in the *Capitol*, in memory of the exploit. *Valer. Max. l.* III. *c.* 1. The great vestal, wore a Bulla by way of distinction; and the *Roman* ladies as a piece of dress. But the Bulla were not allowed to the children of slaves, or even of liberty. There were likewise, various other metalic ornaments of a circular form called Bulla; worn on the habits of men, the trappings of horses, &c.

Vid. Virgil, Æn. l. 12. *v.* 942.

All these are likewise to be considered as preservatives, and whenever I see the breast-plates of the officers of our foot soldiers, it always puts me in mind of the Bulla of the *Romans*; which Gorgets perhaps took their origin from them, and may be looked on as a preservative against a bullet, though I know this piece of armour was anciently intended to defend the throat; but now a-days only wore as an ornament.

they are not ornaments, as ſome perhaps may think, we muſt give the diſcovery to *Montf. Sup. vol.* iii. *p.* 281. who gives a monument, &c. to prove this; ſome had the form of a heart, others round, and the word BULLA ſignifies a bubble of water, a great head of a nail, &c. The above Bulla from its ſize belongs to a child, though ſome will have it to be a triumphal one, on account of its ſize, and was firſt borrowed from the *Hetrurians:* Though others alledge that *Romulus* was the firſt who introduced the Bulla, and gave it to *Hoſtius Hoſtilius*, the firſt child born of the rape of the *Sabines.*

Plin. Hiſt. Nat. l. 23, *c.* 1.

2. An *Egyptian Amulet*, a *Scarabæus* * or *Beetle*; on each ſide two figures, (A.B.) perhaps *Iſis*, for their figures, hieroglyphics, and characters, are often found reverſed; or perhaps two prieſts.—From Sir *William Hamilton*'s collection.

3. The poſterior part of this Amulet, on which are the *Egyptian Characters* (c.) † I am ſorry to find that the Antiquaries of latter ages, or the preſent can no ways explain, and only underſtood by their kings, prieſts, &c. The ſubſtance is a black ſtone, like our ſlate, and their workmanſhip is excellent. There are two little holes at top, through which a ſtring or lace was drawn to ſuſpend it. TAB. XV.

* *Scarabaeus.*) There are many ſuperſtitious and curious Amulets, chiefly Beetles, in this collection.—now what concerns theſe Beetles, being deified by the *Egyptians*, and honoured as the living image of the Sun! is becauſe, as ſome ſay, that all theſe inſects are males, or that the male without the aſſiſtance of a female, depoſits his ſemen in marſhes for the procreation of their young. This ſemen is of a globular form, and the Scarabæi puſhing it in a ſpherical line, thereby imitating the courſe or motion of the Sun from Eaſt to Weſt, round the globe; *i. e.* according to the aſtronomical opinions of thoſe days: So a particular mouſe which may perhaps be blind, or the dormous, was held as a God, for they believed that darkneſs was older than light.

It is certain that the *Egyptians* looked on this inſect as a ſymbol of the Sun and Eternity, for there are a prodigious number of theſe images ſtill found in *Egypt*, eſpecially among the mummies, and many of them repreſented with a radiate head, like the image of the Sun; and ſometimes with figures on each ſide worſhiping it. I have made my explanation agreeably to the knowledge or doctrine of the ancients, and in reſpect of natural hiſtory; otherwiſe it is well known at preſent, that theſe curious inſects, of which there is a large family, in natural hiſtory, have among them both males and females, and that the males are ſmaller than the females.

† *Characters.*) The word is compriſed of holy, and to engrave, and *Hermes Triſmegiſtus*, or *Mercury*, is honoured with the invention of hieroglyphic: or *hieroglyphical ſymbols*, pictures of animals, plants, &c. They were *emblems*, probably uſed before the Alphabet was eſtabliſhed, by which a word was implied, and from *Ezech. c.* 8. *v.* 10. we find that it was the cuſtom to have their walls, doors of their temples, obeliſks, &c. engraven and painted with ſuch figures. Firſt introduced into the *Heathen* Theology; thence tranſplanted into the *Jewiſh* and *Chriſtian*, the ſecrets of Nature, and the myſteries of morality, hiſtory wrapped up in a kind of cabala; communicated to none but their kings and prieſts, for their inſtruction, and only intended to amuſe the reſt of mankind. Laſtly, they ſerved like veils, for they are uſed not only to repreſent moral things by natural, but even natural by natural.——All the ſymbols, fables, allegories, emblems, parables, &c. are entirely inventions from the hieroglyphics; and though many ingenious explanations have been attempted by different learned men, yet they are at beſt but conjectures, on account of their perplexites like a *labyrinth* formed of inextricable myſteries; and I dont doubt

but

Fig. 1.

TAB. XV.

The Sallad Earthen Veſſel, and the Scythian Lamb.

Fig. 1. A BEAUTIFUL ſhaped *Earthen Veſſel*, of a grey colour, with furrows and oblique lines on its ſurface, very porous, and covered with a perforated mouth like a cullender, by which it is filled with fair water. The furrows (A.) being firſt covered with any ſmall *ſeeds of ſallad herbs*, this water oozes through the pores of the Veſſel impregnates the ſeeds to *vegetate**, and the ſallad will be fit to cut for eating in ſix days, as ſaith *Paul*

but they had other intricate means and ways to ſecure their learning unknown to us; what a Treaſure here is loſt!—may be ſeen from *Plato*, *Æſop*'s *Fables*, and Father *La Pluche*, &c. Now for a magazine of this *Egyptian* doctrine, I refer the reader to the induſtrious, but fanciful *Kercher Hornius*, &c.—I'll give a few, which ſeem not altogether diſingenious according to *Clemens Alexandrinus*:—A lion is the hieroglyphic of ſtrength and fortitude; a bullock, of agriculture; a horſe, of liberty; a ſphink, of ſubtility; and the pelican, of paternal love, &c. &c. An *ocean* of theſe may be met with in the *Iconologia* of the learned *Cæſar Ripa*, Before I quit this perplexed ſubject, I muſt remark an ingenious one, ſupplying the want of letters, by the *Americans* of *Virginia* and *Mexico*, concerning the arrival of the *Europeans* in that country. On one of the radiis of the wheels that mark their year, was painted a ſwan, emiting ſmoak and fire at his beak. The whiteneſs of the feathers of this bird, and the water in which it always reſides, denoted the whiteneſs of the countenance of the *Europeans*, and their arrival at *Virginia* by ſea, and they put ſmoak and fire in the bill of this bird to ſignify the fire-arms which the invaders make uſe of. *Vid. Journal des Scavans*, *March*, 1681.——Perhaps the *Egyptian* figures and letters may be read ſome how in this manner. And ſee for ſome more Amulets TAB. XVIII.

* *Vegetate.*) That the heat of the *Sun*, *Air*, and *Salts*, are the cauſe of vegetation of plants, and the *Earth* is no more than a great nidus to vegetables, is certain; but how far the fluids of ſoils, moulds, and eſpecially water, aſſiſt, may be ſeen from the flower-roots, &c. put in water only, on chimneys by way of ornament, and the two following experiments:—" Mr. *Van Helmont* dried 200 lb. of earth, and therein planted a willow weighing 5 lb. which he watered with rain, or diſtilled water; and to ſecure it from any other earth getting in, he covered it with a perforated tin cover. After five years, weighing the tree with all the leaves it had borne in that time, he found it to weigh 169 lb. 3 ounces; but the earth to be diminiſhed only about 2 ounces in its weight."——Another experiment like this the great Mr. *Boyle* has given us:——" He ordered his gardener to dig up, and dry in an oven, ſome earth fit for the purpoſe, to weigh it, and to ſet therein ſome *Squaſh Seeds* (a kind of *Indian* pompion.) The ſeeds when ſown were watered with rain or ſpring water only. But although a plant was produced in one experiment of near 3 lb. and in another of above 14 lb. yet the earth when dried, and weighed again, was ſcarce diminiſhed at all in its weight."

Vid. Boyle's *Scept. Chym. Part* ii. *p.* 114.

Several experiments have been ſince made, which confirms this opinion.

Small ſallad it is ſaid alſo may be produced in forty-eight hours, which is performed by ſcattering the ſeeds on a woolen cloth, beſprinkling them often, expoſing them to the ſun, placing them near the fire.——It is but lately I found out by accident that they have likewiſe at the BRITISH MUSEUM, a *muſhroom-ſtone*, a kind of

Paul Lucas, who brought it from *Egypt*, and gave it to the late Duke of *Richmond*, who preſented it to Sir *H. Sloane*. If the pores are choaked by the roots, it may be burnt, and will ſerve as before. Its ſize half as big. N. B. A machine ſhould be contrived at the top to ſupply it with water, for it empties itſelf very ſoon.

2. This Zoophyte * is called by the *Muſcovites*, Little Lamb.

TAB. XVI.

of *Foſſil*, extremely curious, for laying it in the earth, and a little earth on the top, then wetting it with water, *muſhrooms* will ſhoot up in a ſhort time.—As to the germination and fructification, this is chiefly cauſed by the ſalt, &c. which renders land fertile, as may be ſeen of all manner of fruits, &c. planted in thoſe ſalt marſhes which flouriſh exceedingly, for thoſe ſalts working with contrary ſalts in the ſeeds, exalt the principles of motion and vegetation, or as the poet ſays,

" *All things exiſt by elemental ſtrife,*

POPE."

* Much wonder is made of this ſtrange Plant-animal, and the deſcription in *Les Voyages de Jean Struys*, is very ſingular and amuſing, which runs thus:—" He ſays that this ſuprizing fruit has the figure of a *Lamb*, with the *feet*, *head*, and *tail*, of this animal diſtinctly formed:—Whence it is called in the language of the country *Bonnarez*, or *Boraner*; each of which *Muſcovitic* names ſignifies little *Lamb*. His ſkin is covered with a down very white, and as fine as ſilk: The *Tartars* and *Muſcovites* eſteem it very much, and the greater part keep it carefully in their houſes, where this author has ſeen many. It grows on a ſtalk of about three feet in height; the place by which it holds is a ſort of navel, on which it turns and bows itſelf towards the herbs which ſerve it for nouriſhment; dying and withering away as ſoon as theſe herbs fail. Wolves love it and greedily devour it, becauſe of its reſemblance to a Lamb. All this deſcription contains nothing hitherto incredible; but what the author adds, that this plant has really *bones*, *blood* and *fleſh*, whence it is called in the country by a *Greek* name *Zophyte*, that is a *Plant-Animal*."

Vid. Journal des Scavans, July 24, 1681.

From this account a great many were inclined to believe there is no ſuch thing in nature, in fact, it is nothing but the root of a plant much like *Fern*; the branches are covered with a ſort of down or moſs reſembling wool; and there are ſeven ſhoots, which ſerve to repreſent the four legs, horns, and tail of the vegetable animal. Theſe I imagine are cut by art to make them proportionable, and allowing a little for the impoſition, it forms a cloſe repreſentation of a lamb, as the roots of the mandrake do that of a man or woman; or ſome forms we meet with of bees, flies, dogs, &c. in ſome other ſtalks: In ſhort, he that has faith to credit the vegetable Lamb, may eaſily believe any thing, and will certainly paſs for a *man of eaſy belief*.—Now as moſt people are too apt to believe what authors write, and conſider it as ſufficient authority if they can ſhew it in print; I was glad as well for myſelf as for others, to meet with the real plant, to confute the fallacy.

And now we'll return, and add this more on vegetation.—The fruitfulneſs of ſeeds may likewiſe be promoted by various impregnations, or by being infuſed in ſeveral menſtrua. *Vid. Signor Malphigi.*—That the whole plant, like a miniature or bud of a roſe, be actually in the ſeed, artfully folded and wonderfully involved, though ever ſo little, is without doubt. For Mr. *Lewenhoek*, my countryman, after his minute obſervations on an orange-kernel, which he made to germinate in his pocket, &c. concludes, " Thus we ſee how ſmall a particle, no bigger than a courſe particle of ſand (as the plate is repreſented) is increaſed &c. A plain demonſtration, that the plant, and all belonging to it, was actually in the little germ, its body, root, &c. *Philoſ. Tranſact. No.* 287.

Now if we allow ſome variations in reſpect of proportion, matter, &c. I likewiſe verily believe the ſame of animals, quadrupedes, birds, fiſh, &c. and this variation in proportion, has been wiſely ordered by Providence, that every ſpecies at its birth has ſome particular members more perfect than others, becauſe nature directs thereby, and makes them fit to uſe it immediately for certain purpoſes; and this is what I would call the introduction and finger of nature, to *Inſtinct* and *Reaſon*. Thoſe animals for example, ordained from the moment they are born for walking, ſwiming, eating, ſeeing, hearing, ſmelling, &c. have all thoſe particular members more compleat and larger in proportion to other parts that they have no

immediate

Fig. 1.

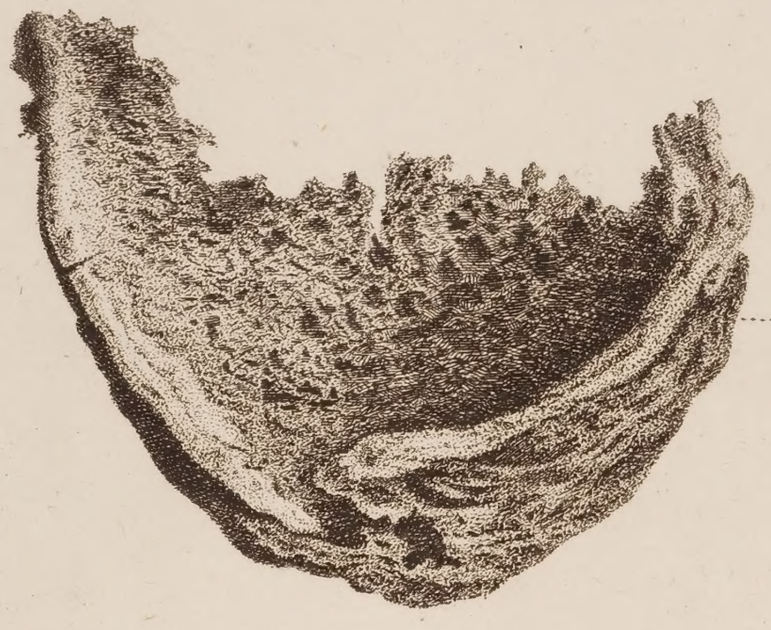


Fig. 2.

TAB. XVI.

Nidus Gelatinus Cambodienſis, or Soup-Neſt.

Fig. 1. THIS Neſt differs entirely from all other bird's. (A.) The front. It is a bird-neſt, or ſwallow's neſt, from *Cambodia*, in the *Eaſt-Indies*, and are found in *Cochin-China*; where theſe birds are only ſeen at a certain ſeaſon of the year. The ſubſtance very ſmall, reſembles iſing-glaſs; taſteleſs, cloſe, and ſolid, without like net-work, commonly called *Soup-Neſt*; for being diſſolved in warm water, it makes a nice ſoup; but it is a wonderful

immediate occaſion for; and this is what makes the difference in proportion compared to the ſame ſpecies when they have done growing. On the contrary, a child, &c. not being intended to chew food at its birth, therefore has no teeth, the book of nature preſents us innumerable pictures in all animals, &c. of this kind, and a perſon who has got the judgement and eye of a painter, may when he compares any young animal, with a full grown one, form a judgment of nature's intention, and who were made for labour, quick and continued motions, or what uſe men are to make of them or not, and if we add to this the anatomy of their internal parts, by comparing them to each other, we may form a judgment of their characters, and what tribe they belong to. In ſhort, this variation in proportion and want of matter, and parts in animals and vegetables, &c. takes place by degrees; and, there is as much variation in proportion from the moment of its exiſtence, and that of the form at its birth, as there is between the latter and the full grown one; now at the moment of its exiſtence, and according to their deſtination, it performs various revolutions, and folds itſelf afterwards up agreeable to the internal form of its Uterus, Egg, and Pod. I beg after all this, and I hope no perſon imagines that I ſuppoſe the growth of vegetables and animals are alike in all reſpects: No; there are ſome variations again; but the doctrine of vegetation in both is built on the ſame foundation; nor do I mean ſuch kind of ſingular animal as the Frog-fiſh, I will ſuppoſe, from *Surinam* in *South-America*, which is *a ſpawned fiſh*, and makes a gradual progreſs towards a frog: or Inſect, which from worms become flies, bees, &c. Yet you will find in all their various diſguiſes and progreſſions, that they all have their variations in proportion and matter when compared with a full grown one of their own ſpecies; and from this we may ſee that univerſal reſemblance there is in all ſpecies, and which ſome have more or leſs to each other: This is a fact, and I could trace the human ſpecies even into an oyſter, ſtone, &c. of which I ſhall here only give a ſlight ſketch, for I have not time to finiſh it. And firſt, the human body or character may be found in the *Blackamoor* tribe, &c. I ſay &c. becauſe there is a ſpecies of men and women that are ſaid to have tails, ſee Lord *Montboddo*; thence in the monkey tribe, as the *Ouran-outang*, &c. From here to quadrupedes in the dog tribe, as the bull-dog, his head, &c. approaches the oval nearer than any other of his ſpecies I know. Now before I go on any further, I muſt obſerve that in every tribe there is a progreſs, which may be followed as we do the footſteps, or hunters, the ſlot or foot-print of a wild beaſt. From the quadrupedes we come to the amphibious tribe, as the otter and the manati; which terminate the link between quadrupedes and fiſh, and might be called the firſt of the one and the laſt of the other. However, we will not jump ſo far at once, but will let the prickly tribe follow, as the hedge-hog, &c.—And now the ſcaled and ſhelly tribe, as the armadillo, tortoiſe, lizard tribe, crocodile,

derful delicious *morceau*, as I have been told by ladies, who think it can never be ſufficiently commended. "When boiled with fleſh it is excellent for thoſe that have weak ſtomachs, it being very nouriſhing."—See more on this ſubject in *Churchill*'s *Collection of Voyages*, *vol.* i. *p.* 46.—The bird itſelf is ſmall, of a delicate taſte; the neſt is compoſed of a ſpumous matter, and other gummy ſubſtances, which they find on the Sea-ſhore. It is not made of ſmall fiſh bones, as ſome will have: they build in the cliffs of Rocks on the Sea-coaſt, and the form of this *Soup-Neſt* * is hemiſpherical, like thoſe of our ſwallows.

An Incruſtated Spary Bird's-*Neſt.*

2. The Neſt, (B.) the Eggs; (C.C.) the Twigs. It was originally made of branches, of which ſome remain, (C.C.) and the whole incruſtated with a fine ſparkling

crocodile, &c. As to the flying-ſquirrel and bat tribe, though they ſeem to divide, or be a medium between the quadrupedes and the birds; we will rather claſs the flying-ſquirrel among the weaſel tribe; and the bat among the rat tribe. Thus we go on gradually in our own way, thence to the bird tribe;—then thoſe that ſwim,—from there to the flying inſects, and ſuch as do not;—From here to the ſhelly fiſh, as the turtle tribe, lobſter and the flying fiſh.—The next is the fin-fiſh tribe; and the neareſt in kin that preſents itſelf now, is the *Pinna Marina*, muſcle, and oyſter tribe.—And now comes the coral tribe.—Thus we find the analogical track of the human ſpecies, through all theſe various tribes, and likewiſe into vegetables.—Now from here we muſt ſtep to the mineral and metal tribe, a little further to the ſtony tribe, as the load ſtone, and earths. And now follows the other elements, as water, air, and laſt of all into that hot element called fire.——This is the greateſt diſtance and difference I could trace in reſpect of reſemblance and character between any two beings:—The above is only the ſhade, a rough tracing or compoſition of the creation as I have ſaid, and wants poliſhing.—Thus I endeavour to entertain the reader and myſelf, and as the Poet ſings:—

" *Content if my weak efforts ſhould extend,*
" *With artleſs wreaths to deck amuſement's bowers,*
" *To add to ſcience ev'n a ſingle friend,*
" *And ſtrew life's thorny path with op'ning flowers.*"
This is the object of my whole purſuit,
Repaid if my SUBSCRIBERS *reap the fruit.*

* *Soup-Neſt.*] Since I wrote the above explanation of the Soup-Neſt. I have met very luckily with the following account which ſeems to me to have a great deal of veracity, viz. The ſubſtance of the Neſt is made out of a particular part from a large oyſter, called Kemas, at *Amboina*; there are ſome Neſts that are very white, and when cleaned of its feathers, &c. and boiled with a black fowl, which is a greater ſtrengthener than a white one, it makes a delicious fine ſoup for ſick people. There are ſeveral ſpecies; the brown Neſts are not ſo good, and the beſt kind are found in the *Molucca Iſland*, and in *Ternate*, where they ſell for a ducat, and at *Batavia* for double that ſum, but when they are ſcarce they ſell very dear, and ſometimes at two ducats per pound. It is made by a ſwallow, and very little known on this ſide the world, which makes the Neſt alone, without the aſſiſtance of any other; in ſhort, they make many delicate diſhes of it there.—In reſpect to its character it is not unlike our ſwallows, for the bird is between four and five inches long: the colour of the head and back is of a bluiſh black, but the wings and tail a little lighter. They have long wings that hang over their tail, which is rather ſhort; the bill is ſhort, thick, and roundiſh, of a tranſparent bluiſh black; a little head, black eyes, with a white ſpot before as big as the eye itſelf; the belly white, and its legs black; ſhort, and thin, with three

ſparkling Spar*, as if comfited with fine white ſugar, from the Dutchy of *Brunſwic.*

three toes. *Vid. F. Valentyn, Oceſt. Indion.* vol. iii. *p.* 300. Who gives the bird itſelf, and as I have no copies, and his bird but little, and indifferently done, I did not think proper to give it with the above Neſt; though the author otherwiſe is very induſtrious, ſenſible, and his work the beſt of the kind.——I find people begin to be very fond of it, which has induced a perſon in this city to advertiſe them for ſale, though it is imagined he makes the Neſt himſelf. They ſell at the rate of three guineas per pound.——The animal is a bird of paſſage; and here I muſt crave the reader's pardon, to ſay ſomething on the migration of Swallows.—A friend of mine in the month of *September*, five years ago, finding the ſwallows and ſwifts on his country-houſe, to warble more than uſual, flying to and fro, took his gun and shot one of them, which on being examined, found a great many flies and other inſects ſticking faſt on its body, under the wings, which we imagine they provide themſelves with, as proviſions for their journey to *Egypt* and *Ethiopia*.——That theſe birds are very verminous I know by experience; but he aſſured me they were inſects.—And I remember once about thirty-ſix years ago, in a walk from the *Hague* to *Scheveling*, I met with an old *Dutch* ſailor who was then a fiſherman; He ſolemnly proteſted to me, that ſome years ago in drawing his net, when a fiſhing, he met with a great many ſwallows, motionleſs, and adhering to one-another by their feet; and I find that this is the general opinion, of the ſwallows retiring under water in winter, adhering to the rocks, &c.

* Spar, is a ſtone or ſolid hard foſſil of a glittering appearance, a mixed ſubſtance of chryſtal incorporated with *Lac Lunæ*, mineral, ſtony, and other metalic matter, and ſhoots like ſalts in ſpires, and other figures.—— "Not inflamable, or ſoluble in water, not flexible, or elaſtic: not giving fire with ſteel, readily calcining in a ſmall fire, and fermenting violently with acids, and wholly ſoluble in them." *Vid. Da Coſta, on Foſſils.*—— Some Spars grow from vapours alone, whis is evident from the *Stalactitæ*, or ſtony icicles, hanging down from the roofs of our caverns; as I have ſeen, frequently found in caves, grottos, and in the cliffs of rocks, lead mines, &c. Theſe Stalactites which incruſtate, or line the tops and ſides of caves, &c. are formed of exſudations or extillations of petrifying juices out of the neighbouring rocky grounds, as the cave on the top of *Bredon-hill*, and *Mendip-hills*. *Vid. Mr. Beaumont.*—— Spar is capable of being diſolved either by water or vapour, and ſuſpended imperceptibly in either. Now what is called the growth and formation of Spar, therefore is properly perhaps only the change of place in the ſubſtance, and all theſe agents, waters, and vapours do, is only to waſh it out of the ſtrata of earth in which it lay in ſcattered particles, and bring it together into the cracks and crevices of ſtones, where it may again ſeparate itſelf and become more pure and perfect. —In *France* they have *Les Caves Goutieres*, where the water falling from the upper parts of the cave to the ground, immediately hardens into little ſtones, of ſuch figures as the drops falling, either ſingly, or upon one-another, chance to exhibit. Another on the top of *Bredon-hill*, in *Worceſterſhire; Elve-Hall*, in *Witherſlack*, in *Weſtmoreland*, &c.——As to the *Stalactites*, or drop-ſtones, reſembling an icicle, they are formed by incruſtation, particularly in the *Peak* in *Derbyſhire*, &c. &c. I am very glad to inform thoſe that are pleaſed to peruſe my notes, that a Spar-mine has been lately diſcovered in *Ireland*, for which ſome *Birmingham* manufacturers have contracted, as it is greatly ſuperior to the *Marquiſettee*, both in brilliancy and hardneſs; buckles, combs, and other ornaments, are already made of it, and the gem is likely to become very faſhionable in this kingdom.

TAB. XVII.

TAB. XVII.

Tali and Teſſera, or Dice.

Fig. 1. THREE Mutton-Bones, or Dice*, of Lead, its form caſt in a mold.—2. The real bone, or *Nature* itſelf.—3. Of braſs, being the front, back, and one-ſide view of the Huckle-bone, called *Talus*. I thought it of no great conſequence to give the fourth view of this bone.

4. A Tetotum, of green jaſper, higheſt number XIV. in *Roman* Characters.

5. A ſmall curious Die of braſs, higheſt number XII. the form of each ſurface pentangular, or five corners.

6. Of crimſon agate, higheſt number 6. Our Die is a copy from this.

7. Of

* *Dice.*) Many of theſe Dice like other antiquities, are found in various parts of the bowels of the earth, and were loſt or dropped by the ſoldiers, &c. who ſerved under different monarchs.——Tali, Teſſera, or Dies, among the ancients were curiouſly wrought in ivory, *Vid. Mart. l.* 13. and ſometimes among the great people of gold, and of beautiful wood. *Plin. l.* 16. While I was buſy in deſigning theſe ancient Dice, and turning them with attention, that which ſtruck me moſt was the diſpoſition of their numbers, *i. e.* the fortunate and unfortunate chance, are always diſpoſed oppoſite to each other; ſuppoſe ſix is caſt, one will be at the bottom, and if you count the top and bottom together, it will always make ſeven, and ſo of the reſt of the remaining numbers. We have this further remark on Dice, which is: that they ſhould be a true ſquare, and all the angles cut as keen as poſſible, and the numbers diſpoſed according to the above plan of ſeven.

I always endeavour to entertain the reader, eſpecially when my demonſtrations are ſhort, as we commonly do when our friends pay us an unexpected viſit after dinner, and thus begin with the Teſſera, which ſignifieth a Die: though here we muſt note that the word Alea, a Die, is a general word, applied equally both to the Teſſera and the Tali, to denote the uncertainty of both games, which the ancients diverted themſelves with.—Talus, an huckle-bone, ſuch wherewith children play in various countries at cockle, and Teſſera properly ſignifieth a Die.

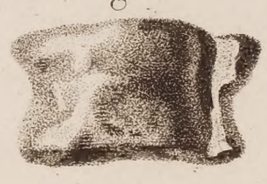
The authors that I have conſulted, differ ſo much that it is almoſt impoſſible to form a right judgment in determining the ſeveral chances in the plays; either to the Tali or Teſſera, among the ancients.——And firſt they uſed more Tali in their plays than they did Teſſera. from that verſe:—" *Non ſum talorum numero teſſera,*" *Mart.* 14. *Epig.* 15.

Cœlius Rhodiginus, ſpeaks more diſtinctly, ſaying that in their play, they uſed three Teſſera, but four Tali. *Cœl. Rhod. l.* 20, *c.* 27.——The ſeveral chances which I read of are theſe, and firſt the unfortunate chance in the Tali, was commonly called Canis, or Canicula or Chius, the moſt fortunate chance, Venus or Baſilicus.

The

TAB. XVII.

Fig. 1.



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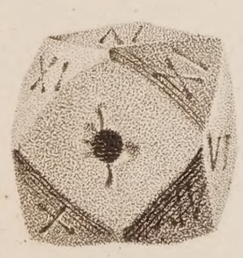

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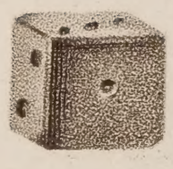

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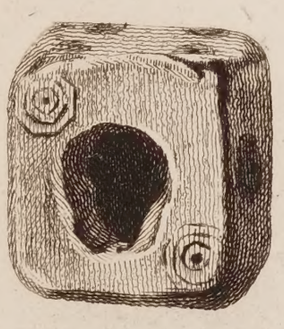

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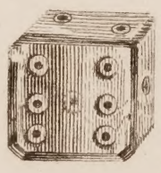

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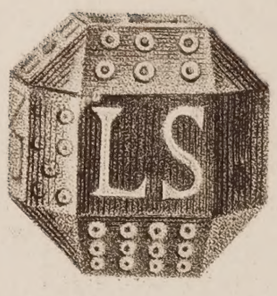

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7. Of Ivory, higheſt number 6; the hole through No. 2, and 5, different from *Montfaucon*'s, which is in No. 4. This hole was, perhaps, intended to ſhew the Die being an honeſt one, and no Quickſilver in it, and what is called a loaded Die, as ſome profeſſed Gamblers do, and who cut with a file the angles, that the Die may fall according to the number they want. It may ſerve likewiſe to wear on the breaſt of thoſe maſters, who decide diſputes at thoſe meetings and games, in which Dice are uſed.

8. Of Chryſtal, being a true and honeſt Die; I call it ſo becauſe one may ſee through its ſubſtance, and in which there can be no deceit.

9. Of a dark green agate, higheſt number 12; beſides the various numbers, I found the following *Roman* letters, *viz.* LS. SZ. NG. TA. ND. NH. theſe are a compound, and may ſerve for a Die, a Tetotum, or both together; the two letters may ſtand as our ſingle letters on modern Tetotums, where A. ſtands for all, T. for take, &c. Its form conſiſts of 18 different ſquares and triangles, which are very remarkable; the ND. and NH. were joined together.

The manner of their play, both in their dice, and cockle-bones, was caſting them on a palmwood board, and out of a narrow-mouth veſſel, that there might be fair play; this veſſel, *Perſius* calls Orca, and deſcribes it to have a narrow mouth and a ſtraight neck. *Horace* applied it to the Tali, *Satyr. 7. l. 2. Mitterit in Prygum, Talos.*——*Horace*'s Pyrgus ſeems to be of the like form with *Perſius*'s Orca. *Lud. Smids*, M. D. in his annotations on *A. Valentyn*'s *Ovid*, has delivered his opinion touching theſe plays, thus: That the Tali or Cockle-bones, had but four faces or ſides, and therefore yielded only four chances, and no more;—the firſt is called Canis or Canicula, in *Engliſh* a dog-chance, likewiſe aſs; vulture, anſwering to our ace; this being the worſt throw of all; the ſecond oppoſite unto it they termed *Venus*, or Baſilicus, counted a very fortunate caſt, and is ſeven, which may ſtand for our Sice, the third bore the name of Chius, proportioned to Trey with us; and the fourth Senio, which is likewiſe a good throw, and is as much as a Quartre. Now it muſt be obſerved in theſe Tali, there is no chance of Deaur, or Cinque. *Vid. his Anot. on Ovid. de art Amand. l.* 2.——*Venus*, or Baſilicus was counted the moſt fortunate chance. Now if we compare *Horace* and *Plautus*, who both mention the old cuſtom of throwing theſe cockle-bones at their feaſts, for the choice of their Modiperator, or maſter of the feaſt, and which ſhould preſcribe laws for drinking to the whole company.

Venus Arbitrium——
Dicet bibendi. Saith *Horace.*

Jacto Baſilicum, propino magnum poculum.

Saith *Plau. Curcul.* And why may not this caſt be juſtly termed Baſilicus, ſeeing the *Modiperator* hereby deſigned, was by the *Grecians* not only called συμποσιαρχος, but alſo βασιλευς *king, prince*, or chief commander at the table? This caſt was then thought to be thrown, when all four cockle-bones appeared not one like the other, but all with different faces. (*a*) *Venus conſurgebat ex talis quator jactatis ubi diverſam omnes oſtendiſſent faciem:* with whom accordeth, (*b*) *Turnebus: Venus erat, cum nullus eodem vultu ſtabat talus. Hercules* was alſo a lucky throw, but whether the ſame as *Venus*, I have not yet learned.——The games with the *Teſſera*, I make no doubt were many: one game there may ſeem to have been in uſe, where the juſt number of eight, ſhew it to have been the chief caſt, it was called *Stechichorius Jactus*, or *Stechichorias numerus. Vid. Cæl. Rhod. l.* xx. *c.* 27. The game Euripides, as I take it, much reſembling that in uſe with us, called One and Thirty: the number of that game was forty. *Vid. Cæl. Rhodigi. l.* xx. *c.* 17.——They played not with a ſingle Die, but

(*a*) Cœl. Rhod. 20. c. 27.—(*b*) Turneb. adv. l. 5. c. 6.

with

10. Of Ivory, perhaps belongs to their Chefs-board *, or a kind of Die; its ufe is difficult to explain. I found a hole in the centre, at the bottom, and might have ferved for a Tetotum. Upper part, the two fides convex, the other two concave.

with three, as we ufe in paffage, as I mentioned before whence their chance might have their name, not from the number in each feveral Die, but from them all being caft.

In their common game, the moft fortunate throw is thought to have been three *Sices*, we call it in Paffage a royal pafs, whence it was commonly called *Senio*;—"*Quid dexter Senio ferret fcire erat in votis, damnofa canicula quanta Redderet, auguftæ collo non fallier orcæ.*" *Perf. Sat.* iii.———Which one place of *Perfius*, gives light to this in three things;—Firft, that the winning caft was called *Senio*: and if you make *Bafilicus*, a term common both to Dice and Cockle-bones, as *Venus* is we may fitly render it a royal pafs.—Secondly, the loofing caft, *Canis* or *Canicula*, in *Engliſh* a dog chance. Thirdly, the manner of their play, both in their *Dice* and *Cockle-bones*, was by caffing their *Dice* and *Cockle-bones* out of the *Orca*, a machine very much like the *Dice-box*, well known to our gamefters.——The chief caft as I faid, was thought to be when three *Sices* appeared; which opinion is ftrengthened by the common proverb, "*Aut tres fex, aut tres treffera.*" *i. e.* Either three *Sices*, or three *Aces*; and the firft of thefe being the beft the other the worft chance in the *Dice*, the proverb fignifies thus much, I will put all to the hazard, I will win or loofe all.—*Erafmus* remarks, that as often as an Ace happened to be thrown together with a Sice, fo that Senio and Canicula appeared together at one throw, it was a loofing caft. *Erafm. Adag. Chius ad Coum.*——*Suetonius* is clear in the proof hereof, if for *Aut* we fubftitute *Et*, which unlefs we do, it will be a matter of great difficulty, to make a congruity of fenfe, his words are "*Talis enim jactatis, ut quefg'. Canem aut fenionem miferat in fingulos talos, fingulos denarios in Medium conferrebat, quos tollebat univerfos qui Venerem jecerat.*"—Turn *Aut* into *Et*, the fenfe is obvious;——Look, who threw an Ace and Sice together, for every Die he ftaked and laid to ftake a *Dinere:* which he took up and fwept all clean, whofe luck it was to throw *Venus.*——Before we have done with the game, it will not it amifs to recall to the memory of fome, that the word *Teffera* has likewife four remarkable fignifications; (*c*) 1. *Teffera Militaris*, or watch-word among the foldiers in the camp. (*d*) 2. *Teffera Frumentaria*, a certain ticket at the tendering whereof, the poor received monthly diftributions of corn. 3. *Teffera Nummaria*, tickets on which they received money; and 4. *Teffera Hofpitalis*, tickets as ferved among friends, to maintain friendfhip and folicit hofpitality; but thefe were ufually cut in two, and mutually accepted, and for their pofterity; as for the derivation of the adage; *Teffieram Hofpitii confregit, i. e.* he has broken the league of hofpitality, was when entertainment was craved and refufed.

* *Chefs-board, or Latrunculus.*) a little thief, or robber; and fecondly in a borrowed fenfe, it fignifies the table-men, or chefs-men; becaufe this game hath the expreſs form and repreſentation of a war, or battle, fought between two armies; inſomuch that (*t*) *Pyrrhus*, king of *Epyre*, being fkilful in plotting ftratagems, firft taught his foldiers the art of projecting, by plays and repreſentations thereof in the table-men. Some are of opinion that it was firft invented at the fiege of *Troy*, by *Palamedes*, that he might keep his foldiers in a better order, allowed them this kind of recreation, whence theſe Chefs-men are fometimes called *Palamediai Calculi*; they were made fometimes of wax, fometimes of glafs, fometimes of other matter. The game feemeth to be the very fame with that which we call *Chefs.*—The ill ufe made of Dice and gaming in our days is fo dreadful a vice, eſpecially in thoſe who are entruſted with the liberties and properties of their fellow ſubjects, that is well deſerves to be publicly expoſed, and laſhed with the utmoſt horror and indignation: among my notes I find in 1771, that a noble earl one night threw only three caſts at hazard ſtanding, at a houſe near *St. James's*, the firſt for one thouſand guineas, which he loſt, the ſecond double or quit, which he likewiſe loſt, and the third for four thouſand or nothing, which he at laſt won, and left off immediately.——Another I have in 1772, on card playing, which is made ſo much the buſineſs of life amongſt all orders of men, that a clergyman, within a few miles of town, boaſted that he annualy paid his curate with the money got by playing at Quadrille in private familes. I do not mention this from having an animoſity againſt the clergy, neither that they ſhould not play, only above all things I would recommend *to ſome* not to *ſwear* when they loſe.

(*c*) Alex. ab alex. l. 3. c. 2.—(*d*) Suet. Aug. c. 40.—(*t*(Donat. in Teren. Fun. Act. 4. ſc. 7. ad illud. Idem hec jam *Prrhus* factavit.

"*What*

Fig. 1

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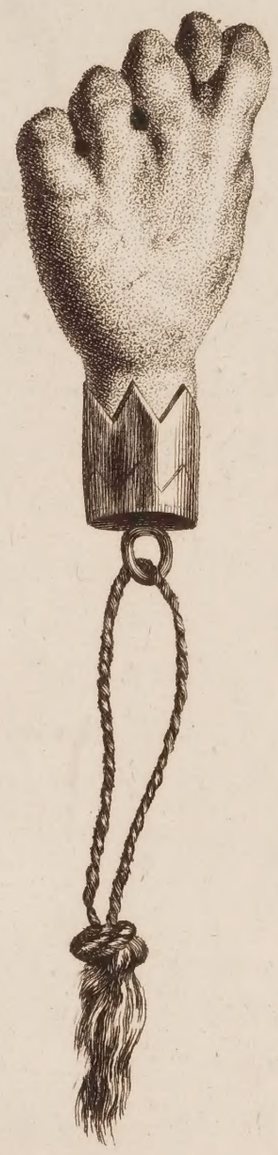

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TAB. XVIII.

Amulets, or Charms.

Fig. 1. *and* 4. ARE two Druidic Amulets*, their ſubſtance enamell'd glaſs, the firſt Fig 1. white, and a little concave in its centre, whence flouriſhing parts reſembling a flower in crimſon; the ſecond, or Fig. 4. black, with white foliages circumvolved like a ſnake, or volute, creaſed from its centre in various diviſions; theſe were preſented to the BRITISH MUSEUM, by *Jacob Bell*, a Quaker.

Fig. 2. *and* 3. Are † Ithyphalliques, *Fig.* 2. a ſhell with a ſilver eye and Ring,

" *What age ſo large a crop of Vices bore?*
" *Or when was Avarice extended more?*
" *When were the Dice with more profuſion thrown?*
" *The well-fill'd fob not emptied now alone:*
" *But Gameſters for whole Patrimonies play:*
" *The Steward bring the Deeds, which muſt convey*
" *The loſt Eſtate: What more than Madneſs reigns,*
" *When one ſhort ſitting many Hundred drains;*
" *And not enough is left them to ſupply,*
" *Board-wages, or a Footman's Livery.*"

Thus we ſee a ſtriking likeneſs, accompanied with a well-choſen maſs of light and ſhade of a gameſter, who is mad enough to commit his *all* to the chance of a *Die*, and who wantonly has reduced himſelf to *a Morſel of Bread.*

* *Amulets.*) So called from Amuletum, Amolimentum; of to remove, or drive away. Some again think from Amula, a ſmall veſſel with luſtral water in it, anciently carried in the pocket by the *Romans*, for the ſake of purification and expiation. All theſe Amulets are numerous, moſt of them in form of beads, &c. their ſubſtance vitrifyed earth, as glaſs, ſome ivory, others are deers horns, bones, &c. Some again of precious ſtones, chryſtals of different ſizes and forms, with various coloured ornaments, ſuſpended from the neck; their uſe, as preſervatives when at war or at law: for various diſeaſes, witchcraft, unforeſeen accidents, and as guardians of the manes, many of them aſcribed, and confound with thoſe of the *Bardi* and *Druids:* the two here repreſented, and the *Glain Nidr*, ſnake ſtones, or adderbeads, I ſuppoſe to be real Amulets of the *Druids.* —Theſe *Druids* were the prieſts and philoſophers of the ancient *Britons* and *Gauls.* They were divided into ſeveral claſſes or branches; and according to *Strabo*, who only diſtinguiſhes three kinds: *Bardi, Vates*, and *Druids.* The *Bardi* were the Poets; the *Vates* were the Prieſts and Naturaliſts; and the *Druids* beſides the ſtudy of Nature, applied themſelves to Morality. They held the Miſletoe in ſingular veneration. *Pliny* relates the ceremony wherewith they gathered it every year, l. xvi. c. 44. And never ſacrificed but under the oak. They placed a world of confidence in ſerpents eggs, gathered after a peculiar manner, and under a certain diſpoſition of the moon and imagined them effectual means for gaining of law ſuits, and procuring the good graces of princes, &c. Hence ſays *Pliny*, *Mercury*'s wand or Caduceus, with the two ſerpents interwoven, has been aſſumed as a ſymbol of peace.—They ſacrificed men to *Mercury*, according to *Suetonius*, which cuſtom was condemned by *Auguſtus*; and puniſhed and aboliſhed by *Tiberius* and *Claudius.*—

Vid.

the third *Fig.* an Ivory Hand, with a ſilver ribband, a ſilk purple loop, both diſpoſed to ſerve for Amulets.

Fig. 5. A Round Chryſtal Ball*, exceedingly brilliant, very often found in *Sepulchres*, likewiſe an Amulet.

Vid. Cæſar and Mela. Lib. iii. c. 2. This account will give my reader the true character of the ſuperſtitious follies of the *Druids* of this famous Iſland and *France*; and in their knowledge and confidence, (unto ancient records) they were ſo completely verſed; that they might have taught *Perſia*, nay the Globe itſelf in Amulets. From theſe *Druids* Inſignia, as *Pliny* ſtiles them, we may ſee how ſuperſtitious the *Romans* were according to his account, we find (for I am able upon my own knowledge to vouch, ſays *Pliny*) that the Emperor *Claudius* commanded a *Roman* Knight, deſcended from the *Vocontians*, to be killed for no other reaſon in the whole world, but becauſe he carried one of thoſe ſerpents eggs in his boſom, at the time he pleaded his cauſe before him in court. *Plin. L.* 29. *p.* 354.———For a further account of the *Druids*, ſee *Toland*, *Vallancy*, *Rowland's Mona-Antiqua.*

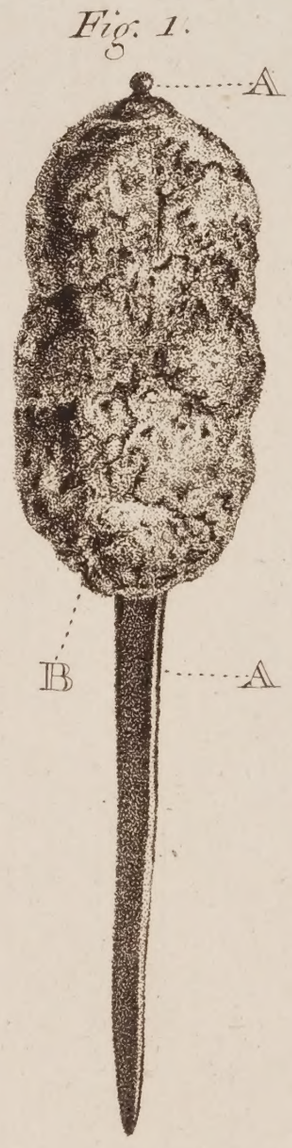
* *Ithyphnllica*, or *Ithyphalliques.*) By the *French* called *Pucillage*, worn by young men, &c. on their watches as a trinket; the hand an emblem of fecundity, called Fica; the ladies in *Italy* wear them on their hair, as ornaments, theſe formed ivory ones are ſaid to be worn by married women, but when the thumb is hit by the fingers, it denotes virginity. Such a one was preſented by a nun to one of my friends in his travels through *Italy.*

* *Chryſtal Balls.*) Are often found in ſepulchres, with a variety of other gems, &c. which they left with the dead, as guardians of the manes, (ſpirits) *Vid. Montfaucon, Monumens de la Monarchie Francoiſe. Tom.* 1. *p.* 15. where the reader will find in the monument of *Childerick*, a globe of Chryſtal, and in the urn of another ſepulchre, was found no leſs than twenty balls of Chryſtal.—Sir *Thomas Brown*, in his Hydriotaphia, or urn-burial, *c.* 11. *p.* 9. Takes notice of a *Roman* urn preſerved by Cardinal *Farneſe*, wherein was found, a Chryſtal ball and ſix nuts of Chryſtal, three glaſſes, two ſpoons; beſides a great number of gems with heads of gods and goddeſſes, an ape in agat, a graſshopper and an elephant in amber.—And in two other urns, a kind of opal " in each, one yet maintaining a bluiſh colour."——Some of theſe things are to be looked on as treaſures dear to them, and in which they delighted, or as a farewell by the relations, as not being deſirous of ſeeing thoſe things after death, to prevent grief, or to preſerve them for future ages; or for uſe into the other world, according to antiquity and their ſuperſtition.——Precious gems were likewiſe uſed as Amulets, for according to *Chiflet*, the whole *Eaſt* wore a kind of jaſper for this purpoſe. *Pitiſe Lex. Ant.* T. i. *p.* 90. But the medicinal amulets which operate by effluvia, odours, &c. are of another claſs, ſuch as compounds of poiſons, uſed as preſervatives againſt the plague, or veſſels of eſſence, worn by hyſterical women on their breaſts, medicinal or other ſubſtances fixed to men, brutes, or even plants, as a preſervative from peculiar diſeaſes, dangers, &c. theſe are not properly Amulets of magic charms, but as having certain ſecret phyſical influence. Laſtly. Amulets are now very much fallen from the great eſtabliſhed character they had in ancient times; and well they may, for in this enlighted time what natural effects can reaſonably be expected, when to prevent the *Ephialtes* or *Night-mare*, we hang up a hollow ſtone in our ſtables and bed-chambers, (as I have ſeen lately a hollow flint ſtone in a great perſon's houſe) when for warts, we rub our hands before the moon, or commit maculated parts unto the touch of the dead, which I ſaw ſome years ago at *Tyburn*; the wearing of a little mutton-bone for the cramp, or laſtly againſt agues we uſe the chips of a gallows, and places of execution, a croud of theſe are yet in being among the credulous and ſuperſtitious *Chriſtians. Vid. for Egyptian Roman Amulets. Tab.* xvi.

If we take a review or caſt up, the ſum total of the magic Amulets, we look on them in no other light than a cloak of impoſitions of the ancient crafty *Druids.*—And to which the old relicts now a-days bear a great reſemblance, a few of which, along with the manner of living with the monks I'll oblige the reader with: ſuch as the paring of St. *Edmund's* nails; St. *Thomas* of *Canterbury's*, penknife and books; and divers ſculls, (perhaps pick'd up under the gallows) for the head-ach; pieces of the holy croſs, able to make a whole croſs: other relicks, for rain, for avoiding the weeds growing in corn, &c. The following is a fine picturеſque letter, copied from the original, written by Dr. *R. Layton*, and other viſitors of the religious houſes; to Lord *Cromwell*, about the year 1537, preſerved among Mr. *Dodſworth's* MS. Collections, in the *Bodleian* Library.

" Pleaſieth

Fig. 1.



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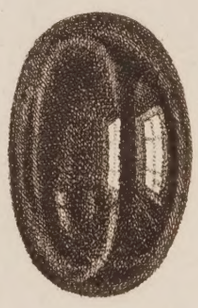

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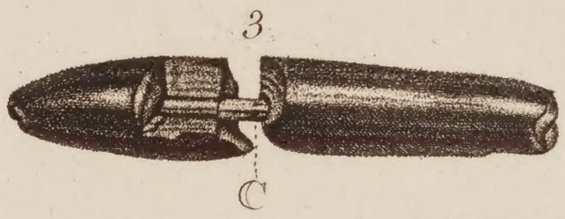

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TAB. XIX.

Calculi, Stones.

Fig. 1. A *Calculus**, with a Silver Bodkin, (A.A.) its generally ſuppoſed that the lady had an obſtruction in the urinary paſſage; ſhe made uſe of the Bodkin, (to remove it) which by ſome accident ſlipt and remained in the bladder; the ſtony ſubſtance forming itſelf gradually *Stratum Super-ſtratum* round it.———The ſame caſe happened to a woman, who made uſe of a large nail; the ſtone and nail may be ſeen at a friend's of mine.——I have ſeen likewiſe a bougie which by ſome accident broke in the veſica, with a *Calculus* round it; and I have drawn one, where the *Nucleus* was a large ſtocking needle; which had been ſwallowed, and by the muſcular motion, and different attitudes, had worked itſelf into the bladder; which needle, had it been a pin, would not have wandered ſo far, becauſe the head of the pin wonld have ſtuck and ſtop'd it from going

any

" Pleaſieth it your worſhip, to underſtand that yeſternight we came from *Glaſtonbury* to *Briſtow*, I here ſend you for relicks two flowers, wrapped up in black ſarcenet, that on Chriſtmas-even, (horâ ipſâ quâ Chriſtus natus fuerat) will ſpring, and burgen, and bear flowers. Ye ſhall alſo receive a bag of relicks, wherein ye ſhall ſee ſtrange things; as God's coat, our Lady's ſmock, part of God's ſupper *in cœna Domini, pars petrae ſupea quam natus erat Jeſus in Bethlehem*; belike *Bethlehem*, affords plenty of ſtone. Theſe are all of *Maiden-Bradley*; whereof is a holy father priour, who hath but ſix children, and but one daughter married yet of the goods of the monaſtery, but truſting ſhortlie to marrie the reſt: His ſons be tall men, waiting upon him.——He thanks God he never meddled with married women, but all with maidens, faireſt that could be gotten, and always married them right well. The Pope, conſidering his fragilitie, gave him his licence to keep a whore; and he has good writing, *ſub plumbo*, to diſcharge his conſcience, and to chuſe Mr. *Underhill* to be his ghoſtly father, and he to give him *plenam remiſſionem*. I ſend you alſo our lady's girdle of *Bruton*, red ſilke, a ſolemn relick, ſent to women in travail; *Mary Magdalen*'s girdle, which *Matilda* the empreſs, founder of *Fairley*, gave with them, as ſayeth the holy father of *Fairley*.—I have croſſes of ſilver and gold, Sir, which I ſend you not now, becauſe I have more to be delivered this night by the prior of *Maiden-Bradley*. There is nothing notable; the bretheren be kept ſo ſtreight, that they cannot offend; but fain they would if the might, as they confeſs, and ſuch fault is not in them.

From St. Auſtin's,
without Briſtol.

R. LAYTON."

" *My ſingular good Lord, &c.*

" AS touching the Abbot of *Bury*, nothing ſuſpect as touching his living; but it was detected he lay much forth at *Granges*, and ſpent much money at playing at cards and dice.—It is confeſſed and proved, that there was here ſuch frequence of women comyn and reſortyn, as to no place more.—Among the relicks are found the coles St. *Laurence* was roſted withal; the———

* *Calculus.*) I was never ſo happy as to know the true cauſe, but I have been informed ſince, that: the

lady

any further.——Perhaps what we have juſt advanced, is the moſt natural ſuppoſition. The *Vagina* has no communication with the bladder, nor would the ſtone have been formed in that place if it had lain there for a century, or ever ſo long; is there any probability of the bodkin working itſelf into the bladder, if one conſiders the place, its ſize, and form?

2. An *Eaſt India* Bezoar Nut, which rattles like an eagle ſtone, &c. of a black purple colour, like coagulated blood, mixed with what painters call brown pink, very beautifully poliſhed, with a mark or creaſe through its centre, and ſo bright and mirror like, that it reflected the images all round it.

3. A Monkey's Bezoar*, or true *Eaſt India* Bezoar, very much reſembling one from the goat, of an oblong ſhape, broke in two, with a long ſtraw, (c.)

or

lady had a ſtone in her veſica, which by its weight, or gravity, lay on the hole or paſſage, in the bottom of the bladder; thereby hindering the diſcharge of urine; ſhe frequently made uſe of the bodkin to eaſe herſelf, which at laſt by chance, got into the veſica; and round which the ſtone was formed. For whatever gets into the bladder, there is always a concrete ſubſtance which forms itſelf round it, as may be ſeen from this and the above caſes. The *Calculus*, ſignifies literally a little pebble; theſe ſtones and other cruſtations are found not only in the bladder and kidneys, but alſo in the pituiary ducts, of the brain, liver, lungs, ſtomach, inteſtines, and joints of the hands and feet. In the *Phil. Tranſ.* we meet with accounts of ſtones in the pineal gland, the heart, gall-bladder, womb, &c. all of a variety of ſhapes.—Perhaps there never was a painter who has drawn ſo many, nor has ſeen more of them, than myſelf. The generation of ſtones is perhaps owing to the volatile ſalts of urine, which will coagulate ſpirits of wine; and thus the ſtones or calculoſe concretions in the kidney or bladder may be produced.

The cure of the ſtone is either, 1. By a liquor, or menſtruum, that will diſolve or ſeparate the concrete ſubſtance, ſo that it may be diſcharged piece-meal; there are men and menſtruas as can diſſolve the ſtone; but the *Query* is how to convey theſe into the bladder, without hurting the various parts, and tranſition, thro' which it muſt paſs before it gets into the bladder. 2. Is by enlarging the capacity of the veſſels: or 3. By the operation of cutting.—The moſt noted Lithonthripic, are *Daffy's* Elixer, *Tipping's* Liquor, *Rogers's* Powder, *Tulpin's* Medicine, Mrs. *Stephens's* Diſſolvent, &c.—*Deckers* recommends calcined egg-ſhells as excellent in all ſupreſſions of urine; *Hamilton* Linſeed-oil; and the great Mr. *Boyle* the herb Perſica.—Many more remedies have been propoſed for this dreadful diſorder, but none as yet anſwer the intention; a real ſtone-diſſolvent would be a great aquiſition, and a bleſſing both to man and beaſt. In the Weekly Memorials for the Ingenious, p. 330. *London*, 1683, is an account of above fifty needles voided by the anus, that were ſwallowed many years before, and of a long pin, coming out at an impoſthume of the Nates. it having lain in the patient's body for years.—That ſtones in the optic nerves cauſing head-ach and blindneſs, *p.* 29. In the gall, producing the jaundice, *ib.* In the ureters, effecting an iſchuria and dropſy, 284, 285.—In the heart, groin, under the tongue, kidnies, bladder, &c. variouſly affecting, 52, 67, 330, 332.—And of the urine of two perſons, of different ages and ſexes, which turned into ſtone an hour after it came out of the body, ditto. 82. ——Laſtly, the *Phil. Tranſ.* No. 18, *p.* 320. takes notice of a ſtone taken out of the womb of a woman, near *Trent* in *Somerſetſhire*. *Vid. Eaſter*, 1666.

* *Bezoar.*) A great many travellers will have theſe Stones to be found in the head of the animal; but are found moſt likely in the ſtomach, &c. like the human body. They have moſt of them a Nucleus, as a nut, pits of fruit, bits of ſtraw, wood, &c. Theſe are often diſcharged through the anus, and found in the ſtomach

when

or ſome ſuch like ſubſtance in its centre; its colour brown pink, or deep yellow. I found it ſet as generally they are for preſervation in a little cheſt, or caſe, of what is called *Lignum Lævisunum*; the pith or medula of which appears to reſemble the common elder, and may, for what I know, be as curious as the ſtone itſelf.

4. Another Monkey's Bezoar, but of a circular form: They vary in ſhape and magnitude.

5. A *Calculus*, the Nucleus a *Plumb-Stone*, (D) it is ſaid that he was a School-Maſter, which had ſwallowed the plumb-ſtone by accident, and round which the ſtone formed itſelf by degrees in different layers, as may be ſeen from the Section, it reſembled a ſponge very much, both as to its weight, ſoft porous ſubſtance and colour; after being very much tormented it occaſioned his death, and when opened, according to his deſire, it was found in his ſtomach. Whence we may take example, how cautious we ſhould be not to ſwallow any fruit ſtones, or any other pits or ſeeds, &c.

when diſſected.——The lords and chiefs among the *Indians* have a great eſteem for the largeſt kind of Bezoar Stones: They bruiſe it with roſe-water, from xx to xxx grains, and take this medicine againſt all ſorts of poiſon, fevers, convulſions, ſmall-pox, and other grand maladies.——The oriental Bezoars, were once counted of great uſe in medicine, and were claſſed among the Alexipharmics, and ſold at a high price; beſides the antidotal virtue, &c. The credulous people have not been behind hand in attributing a much higher medicinal power; for they have and are ſtill worn, from a ſort of ſecret effluvia, as charms or preſervatives againſt diſeaſes; but they are now a-days almoſt out of faſhion, and of very little eſteem.—The famous cordial medicine called *Gaſcoign's* powder, a *grandee* phyſician, what is commonly called a great man, judged to have got above fifty thouſand pounds by preſcribing this ſingle medicine, and what is remarkable is, if he had been aſked what ingredients or parts it contained; after much deliberation would not have been able to tell!———It conſiſts of oriental Bezoar, which is the chief white amber, red coral, crab's eyes, powdered hartſhorn, pearl, and black crab's claws.—— Theſe ſeven parts which form the compoſition, is only dearer but not better for having in it the oriental Bezoar and pearl.—Now this Bezoar and its compoſition, on its examination proved to be an inſipid, poor, inefficacious medicine, and phyſicians much cenſured for preſcribing powerful medicines to it.——Laſtly, chalk examined by acids, and from experiments on ſalt of wormwood; each are found better and ſooner correctors of acids, than any Bezoar, pearl, or *Gaſcoin* powder, whatever; is a better ſtomachic, diuretic, much cheaper; for you may buy two pounds of this ſalt for the price of half an ounce of *Gaſcoin* powder; the one affords eight doſes, the other above eight-hundred;—every man knows how cheap chalk is. For an ounce of Bezoar, you may have five cart-loads of good chalk, carried ten miles by land, and ten times as much by water. *Vid. for the curious Experiments made on the Compoſition of Gaſcoign's Powder. Dr. Stare, on the Bezoar ſtone, Exper.* vi. *p.* 23, 24.——Some years ago the Bezoar uſed to ſell at five pounds an ounce, and our druggiſts in *London* uſed to ſell above 500 ounces per year: nay ſometimes more, beſides what was diſpoſed of by that ſet of men, who get by every farthing a ſhilling.

" *Our modern 'Pothecaries taught the art,*
" *By Doctors' bills to play the Doctor's part,*
" *Bold in the practice of miſtaken rules,*
" *Preſcribe, apply, and call their Maſters Fools.*
Vid. Mr. POPE's *Eſſay on Criticiſm, p.* 6.

A good honeſt apothecary is a very uſeful man, though there are among them low and petty villians, as among other trades. Their buſineſs is of great antiquity, for they owe their origin and the neceſſity of their employment, to the *Egyptian* bird *Iſis*. And the following we owe likewiſe to nature, for the *Hippopotamus*, or river horſe, invented phlebotomy, and taught ſurgeons *blood-letting*;—for finding himſelf fat and overgrown with humour, ſeeks for ſharp reeds, or canes, and by ſetting his body hard againſt the point, pricks his vein and evacuates the ſuperfluous humours: the orifice he ſtops with mud afterwards, and thus heals the wound. *Vid. Plin. l.* 8. *c.* 26.

6. A round

6. A round *Serpent-ſtone*, of an aſh-colour, white in the middle, and about the edges blackiſh and blue, it is called *Pierre de Serpent*, *Biron Curioſites de la Nature*, *&c. p.* 72. Who ſays that if the wound received from the ſerpent has not bled, it muſt be a little pricked, ſo that the blood comes out, and then to be applied as uſual, *i. e.* to be laid on the wound to which it ſticks and draws out all the poiſon; and then again being put into milk, it is ſaid to diſcharge therein, and turns it blue; this is the manner its to be uſed till the perſon is cured, for when it does not adhere to the wound, it certain that all the poiſon is drawn out. *Vid. Phil. Tranſ. No.* 6. *p.* 102. by Sir *Philiberto Vernatti*, and ſince confirmed by Mr. *Thevenot*.—The Stone is found in the head of a ſerpent, in the Kingdom of *Cambodia*, and *China*, called the Hairy Serpent, the wound is mortal in 24 hours if not healed.—I ſincerely wiſh it to be a real one, and not an impoſition of an oxen-bone, filed and burned, which has an adhering quality, of which I have ſeen many.

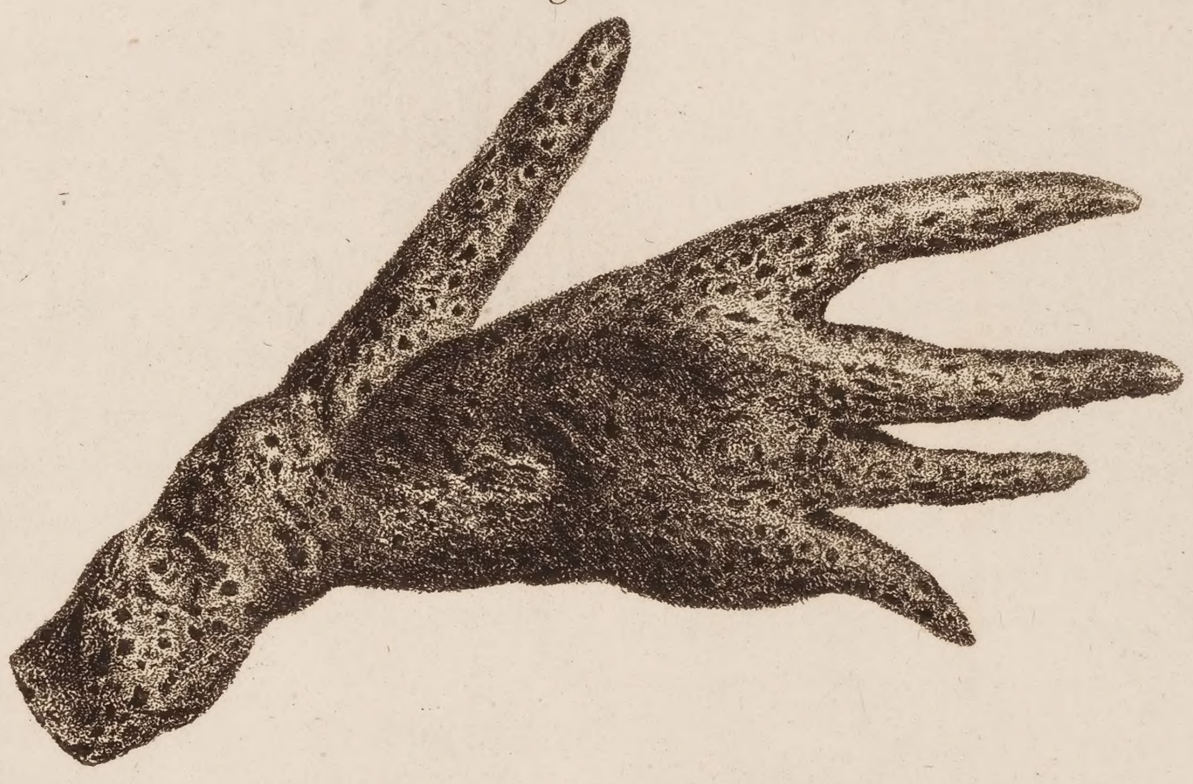
TAB. XX.

A Coral Hand.

Fig. 1. *CAROLLUIM Album poroſum Maximum Muricatum, Cat. Jam. a.* 1.—A very curious *Coral* *, modeled by Nature, in the form of a Hand or Glove, with round perforations. There are divers ſpecies of *Coral*: as the *Keratophyta*, or Sea-fan, *Serturalia*, or Sea-feather. Madrepora with ſmall ſtellated or radiated perforations. Millepora, with round perforations, *Eſchara*, *Tubularia*,

**Coral.*) The nature of Coral is very difficult to determine; the ancient took it for a ſtone, the moderns for a vegetable, or marine plant; ſome partly plant, and partly ſtone; certain curious and able naturaliſts call it an animal, or the production of ſome inſect like the honey comb, &c.——There are but three kinds of Coral, red, white, and black, the white is the moſt eſteemed.——The Coral fiſhery is from *April* to *July*; and in the *Perſian* Gulf, Red-Sea, Coaſt of *Africa*, towards the Baſtion of *France*, Iſles of *Majorca* and *Corſica*, and on the Coaſt of *Provence*, and *Catalonia*.—They throw a net, if the machine may be ſo called, werewith they tear up the Coral from the bottom of the ſea; the other men manage the boat. The chief uſe we know of Coral is in chaplets, beads, and others toys. The pieces of Coral which childern have about their necks, and the Coral with bells, I imagine is to aſſiſt them in dentition.—It is a common ſaying, and believed, that Coral is ſoft when at the bottom of the water, and becomes indurated as ſoon as it appears in the air, but this is counted a vulgar error. *Johnnes Reguinus*, undertakes to clear the world of this error, from the expreſs

Fig. 1



2

Tubularia, &c. There are ſome Brain-ſtones which being of the nature of Coral, &c. All theſe are generally conjectured to be the cells, or neſt of ſome ſea Inſects.

2. A *Glaſs Tumbler*, (A.) the under part of which is incruſtated with a limy or ſtony ſubſtance, (B.) to ſhew, and to convince that the ſtone was once in a liquid ſtate *, though ſome will have it to be made ſo by fire.

preſs experiment of *John Baptiſta de Nicole*, who was overſeer of the gathering of Coral upon the kingdom of *Tunis*, who cauſed a man to go down no leſs than a hundred fathom, who returning, brought in each hand a branch of Coral, affirming it was hard at the bottom.—The ſame was alſo confirmed by a trial of his own, handling it a fathom under water, before it felt the air.

How Coral becomes a ſtone *Bætius* in his accurate tract *De Gemmis*, thus not aſcribing it unto the air, but to the coagulating ſpirits of ſalt, and lapidific juices of the ſea, which entering the parts of the plant, overcome its vegetability, and converts it into a lapideous ſubſtance.———And this doth happen when the plant is ready to decay; for all Coral is not hard, and in many concerted parts, ſome remain unpetrified, that is, the quick and livlier parts remain as wood, and were never yet converted.——But Mr. *Guiſony*, is of opinion that it's ſo far from being a marine plant, that it is a mere mineral, conſiſting of much ſalt and a little earth; and that it is formed into that ſubſtance by a precipitation of divers ſalts, which enſue upon the encounter of the earth with thoſe ſalts; for by an experiment on a ſalt of Coral, which being thrown into water and there diſſolved, upon evaporating the water by a gentle heat, it was preſently coagulated, and converted into ſeveral ſmall ſticks, reſembling a little foreſt.—*Vid. Phil. Tranſ.* No. 99, *p.* 6158,—which I think puts it out of all doubt that it is not the production of animals, though they may inhabit the Coral. They have in the BRITISH MUSEUM, in the Coral room, on the chimney, four pictures diſpoſed in form of landſcapes of various claſſes of Coral, with their explanations given by Mr. *Ellis*, who endeavours to prove that they are all of the animal kind: this affair is not yet ſettled or approved of among the naturaliſts, but it is now generally conjectured to be the cells of ſome ſea inſects. For whatſoever providence has created there is in all ſpecies a ſymetrical reſemblance of parts, as we have two hands, only two feet, &c. allowing for the different proportions, different colours and monſtroſities; the changing of animals from one ſtate to another. Now if any perſon chuſes to examine the different claſſes of Coral: there does not ſeem to be that reſemblance of parts, but they appear like ſo many different ſpecies, growing as it were by chance, and why this variety ſhould be more ſo among Coral-animals, requires demonſtration.

I will allow that when Coral is cut, one may ſee a kind of animal life or motion within, for I have obſerved it myſelf; but there ſeems to me more reaſon to allow the Coral to be the caves or little habitations of different animalcule: and that there is a reſemblance of parts even among theſe I dont doubt. But if any body chuſes to believe the contrary, for my part I ſhall not be angry with him; and will wait with patience. till this doctrine is ſettled on a more ſolid and more agreeable foundation.

* *Liquid State.*) To ſhew that ſtones do grow, for incruſtations and petrifactions, ſee what I have already ſaid on this ſubject.——Many do hold with the vulgar that at the creation of the world, God Almighty made the ſtones and precious gems; likewiſe the veins of metals, in the ſame condition we now find them at this preſent day; therein doing Nature a great injury, by denying her, without reaſon, a productive virtue in this matter, which is allowed unto her in all other ſublunary things. Moreover, that experience in divers places has manifeſted the contrary.——A clear example whereof we have in *Ilba*, an iſland adjoining to *Tuſcany*, full of iron mines; which when they have dug as hollow and as deep as they can, the circumjacent earth falls in and fills them up again; and in the ſpace of ten or fifteen years they work theſe mines again, and thence draw out abundance of metal, which that new earth hath been converted into. Many think the ſame happens in the rich hill of *Potoſi*.

TAB. XXI.

Lachrymatories, or Tear Vials.

Fig. 1. A *GLASS LACHRYMATORY**, with the bulb in the centre, from Sir *William Hamilton*'s Collection.

2. Ditto of another form, both tinged with various beautiful colours †.

* *Lachrymatories.*) Were anciently ſmall glaſs, or earthen veſſels, in the form of phials, wherein the tears of the weeping friends that ſurvived, were depoſited, diſpoſed, and buried with the aſhes and urns of the dead.———The ancients had an opinion that the tears of the living were of uſe, at leaſt of pleaſure to the dead; likewiſe to their honour, and in teſtimony of ſincere ſorrow; for which reaſon they took great care to procure them abundance at their funerals; ſo much, as to inſtitute a profeſſion or trade of weepers, called (Præficiæ women), as judging thoſe of their own families inſufficient.—There are a great many of theſe Tear-phials which terminate in a point like fig. 1. as they were intended not to ſtand. It is not unlikely but that they were fixed in the aſhes.———Moſt of thoſe I have ſeen, whoſe bottom forms a ſquare, have generally figures and letters on them, alluding to the ſubject for which they were intended; and there are ſome which reſembled a little urn in miniature, with a cover, though theſe are very rare.——They were not only filled with their Tears, and thoſe of the hired weepers, but conſiſted ſometimes of a compoſition of Tears and Perfumes made of aromatick ſpices; as may be ſeen from the inſcriptions on ſepulchral monuments, as for the holes which are found in the centre of the covers belonging to urns, they were deſigned if the relations had any Tears left, and did not think it too much trouble to ſhed them through theſe vacancies, and that they might mingle with the aſhes. *Vid.* for the form of theſe holes, *M. Fabreti.*——Thus with theſe hired Tears, &c. they ſolemnized their obſequies, imagining them as ſacred unto the manes.——Beſides theſe *Lachrymatories*, ſome find ſepulchral veſſels, containing liquors, which time has incraſſated into jellies. Likewiſe veſſels of oils, and aromatical liquors, with a great many other things-—Theſe *Lachrymatories*, &c. were without doubt uſed by all thoſe nations that practiſed the burning of bodies, as may be ſeen from the noble deſcriptions of *Homer*, in the formal obſequies of *Patroclus*, *Hector* and *Achilles*.—But here we muſt not omit to remark, that it was not cuſtomary in any country, to burn the toothleſs infants. *Vid. Plin. l. 7. c.* 16.——This burning is likewiſe of great antiquity among the *Romans*, the ſame was practiſed almoſt in all countries, except the *Egyptians, Perſians, &c.* But the *Chaldeans*, thoſe great idolaters of fire, abhorred the burning of their carcaſes, as judging it a pollution of that Deity.—King *David* ſeems to have been acquainted with *Lachrymatories.*—— " *Thou telleſt my wandrings: put thou my Tears into thy bottle: are they not in thy book?*" ſee pſalm. 56. v. 8.—And if we take a review, we ſhall find this dropping of Tears, is ſtill in uſe in our days among all nations, provided the interred are worthy of Tears; eſpecially among the *Jews* and *Iriſh*, &c. what is vulgarly called the *Iriſh Howl*, in this country, &c.

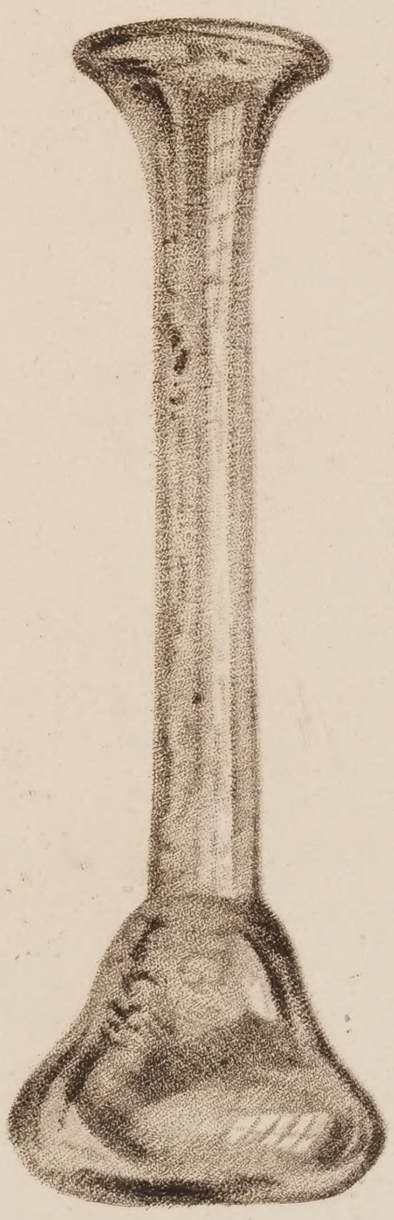
† *Beautiful Colours.*) They have in the British Museum, ſeveral large flat pieces of coals, tinged with many bright and glittering fixed colours, which will change into others accordingly as it is held or viewed; like the feathers of peacocks, glaſs priſms, &c. likewiſe a piece of a glaſs bottle, which by laying in muddy earth, or water is covered with a ſulphureous or pyritical ſubſtance, by ſome call'd *Electrum Britannicum*:—The colour of which is ſo full of luſtre and vivacity, that it would be folly for any painter to attempt to imitate it;

and

TAB. XXI.

Fig. 1

2



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3. Of red Terra Cotta, with the bulb at bottom, from *Rome*, by *L'Abbé Sterbini*.

TAB. XXII.

and this I hope will account for the colours on the *Lachrymatories*, which are the ſame ſize as the reals ones.

As the funeral rites of the *Grecians* and *Romans*, are very extraordinary, I here will add what follows by way of embelliſhment, and firſt; the neareſt relation uſed to cloſe the eyes and mouth of the deceaſed, which were opened again when they were laid on the pile, kiſſing their mouth, as if to receive their ſpirits.——They took the rings from their fingers for fear of being ſtolen, but put them on again and burnt them with the corps.—— To know whether the perſon was dead they cried aloud calling him by his name, waſhing the dead body with hot water, and anointing it to encourage life if he was not quite dead. This certainly was a good cuſtom, and I am ſurpriſed among the chriſtians that there is no means or that no method is made uſe of, for to know whether a perſon is really dead or not; for I ſincerely do believe that many men have been buried alive, various remarkable ſtories I could mention on this ſubject, both of men and animals, that came to life again; but I believe there are too many who would rather diſcourage undertakings of this kind than promote them.——The *Grecians* and *Romans*, &c. had their burying grounds out of their cities: this likewiſe is very commendable, eſpecially for ſuch a large place as *London* is, and who muſt not own but that a multitude of bodies buried in churches, &c. muſt corrupt and infect the air; the bad conſequences of which I could alſo prove by ſeveral anecdotes that have happened not long ago, but I am obliged to proceed.——Now if a perſon had lived a virtuous life, according to the twelve tables, the deceaſed ſhould be crowned; but they who had ſignalized themſelves, with a crown of gold.——We muſt not forget the water-man charon's fare, which was an obolus, or halfpenny; put in the deceaſed's mouth after he had been anointed, to carry his ſoul over the ſtyx, &c. The ſame cuſtom prevailed anciently among the *Egyptians*, for till this day they find commonly a piece of gold, in the mouth or throat of the mummies; but of no great value I believe for fear of being robbed.—Both *Grecians* and *Romans* dreſſed their dead in white, and the corps was diſpoſed in the entrance of the houſe with the feet towards the door.——The *Greeks* uſed to place a great veſſel of *Aqua Luſtralis*, with which they beſprinkle themſelves when they went out; and ſome hair of the deceaſed perſon's head, was hung at the door, according to *Euripides*.—Now if a dead perſon was in debt, they uſed to ſeize or arreſt the corps, which was not returned unleſs the relation had ſatisfied the creditors; if it was not paid the body was debar'd of ſepulture, but this was counted very infamous; and I think more ſo for the creditors.——People at ſea, who expected to be ſhipwreckt, uſed to tie their money, &c. incloſed with ſome writing about their body, praying thoſe that ſhould find their corps to accept of it as a reward for their interment.——The *Athenians* obliged their ſubjects by law, if they found by chance a body, to cover it with earth, with its head to the eaſt, according to *Ælian*: but among us the diſpoſition of the corps is with the feet to the eaſt and the head to the weſt.——Perſons who were killed by lightning, were either interred by themſelves, as thinking them diſpleaſing to the gods, or according to *Plutarch*, on the ſame place fenced with palliſadoes and denied burial: but ſuch who were guilty of ſacrilege, were above all denied interment, and left to rot on the ground.—They kept the dead body three days, or ſeven, and more, but this depended on the circumſtances and ſeaſons. The quality were carried out on beds, called *Lecticæ*, by ſix or eight men. But the common people on a *Sandapila*, or litter, by four men. And in the evening the face of the deceaſed was uncovered, but if the face was changed, then it was covered.——Concerning the mourners, the ſons walked with their heads veiled, the daughters barefooted, with their hair diſhevelled, and dreſſed in white, they tore their hair and laid it on the deceaſed's breaſt, or threw it on the pile, but many of theſe ceremonies already mentioned, I find depend on the different characters circumſtances, and various faſhions and improvements of the times.——The moſt common wiſh or prayer for the deceaſed, was, *Sit tibi terra Levis*, or may the earth reſt light on thee, and another that the gods, eſpecially *Oſiris*, would give them cold water to their thirſty ſouls.—Before I go any further I can hardly believe that the ſenſible *Egyptians*, *Grecians*, *Romans*, &c. which no man reſpects more than I do, could be ſo crackt-brained or ſenſeleſs as to believe or put any faith in all their various gods; which, according to *Heriod*, amounted to 30000, though the vulgar might think otherwiſe, which will appear from what follows; with what indifference they treated their deities: For their ſorrow was ſometimes ſo great for their loſt dear relations, that they grew ſo wild, breaking through all the boundaries of reverence, blaſpheming their gods, threw ſtones at their temples, ſtormed down their altars, nay kick'd and threw their penates or houſhold goods out of doors, into the ſtreet.—The mourners, who had their tears at command, but no real grief, were called (Præficiæ) as I have ſaid, theſe poor women, though uſed as weepers, they likewiſe on the ſolemnization of the funeral, followed the body, ſinging ſongs in praiſe of the party deceaſed: and were ofgreat ſervice in ſome families, where they could not cry, would not, or grieved inwardly.

TAB. XXII.

Lamps, and the Aſbeſtos.

Fig. 1. IS a Sepulchral Lamp*, of grey Earth or Clay, with a Bear in baſſo relievo upon it, and on the poſterior part at bottom, the words *Julius Cæſar*; from Cardinal *Gualteri*'s Collection.

2. Another

inwardly.—Now when the body had been burned, the aſhes and bones being gathered and diſperſed by the neareſt friends into pitchers called Urnæ. then did the prieſt beſprinkle the company with clean water thrice, and the eldeſt of the mourning women called *præficiæ*, with a loud voice prouounced this word *Ilicet*, thereby diſmiſſing the company (the word ſignifying as much as ire-licet;) then preſently did the company depart, taking their farewel of the dead body in this form of word: *Vale, vale, vale; nos te ordine quo natura permiſerit Sequemur.* Farewell, farewell; farewell: we ſhall all follow thee in the order nature appoints us.

* *Sepulchral Lamps.*] I hope it will be very agreeable for to give an account of the tomb found in *Via Appia* in the time of *Paul* the third, which being open'd, a body was found floating in a wonderful and an unknown liquor, with a perpetual lamp burning under the feet thereof. the hair freſh and yellow, and all the other parts firm and entire, though it had been buried above 1500 years; for by the inſcription it was ſuppoſed to be *Tulliala*, (*Cicero*'s beloved daughter) though *Sagittarius* is of opinion, that her body was burned. *Vid. Gabrielis Clauderi, M. D. Methodus balſamandi corpora humana*, &c.

What relates to the light that went out on opening her tomb, and others; is by ſome rather attributed to combuſtible exhalations, or ſubterraneous fires, if the above account is not ſufficient, we all know people are at liberty to form what conjectures they pleaſe.

* *Aſbeſtos.*) found in the iſland of *Angleſey*, in ſome part of *Wales*, highlands of *Scotland*, in *America*, *Aſia*, in the mountains of *Arcadia*, and various other parts of the world; a ſort of native foſſil ſtone, of a whitiſh ſilver colour, conſiſting of ſmall threads or longitudinal fibres, inſipid, and indiſſoluble in water, endued with the wonderful property of reſiſting and remaining unhurt in the fire, which only whitens it. Aſbeſtos properly ſignifies an incombuſtible body; may be ſplit in threads and filaments, from one to ten inches in length, a genus to be diſtinguiſhed from the Amianthus. The Amianthus has ſhort and abrupt filaments, but not fit for ſpinning, but will do for paper. *Vid. Phil. Tranſ.* No. 166.——And whereof poor people make torches, becauſe they will not conſume in the fire.—There are ſeveral diſtinct ſpecies of the Aſbeſtos, and the white, looſe, thready kind, with broad filaments, not what is formed into maſſes, but always remaining looſe, will be found preferable to all. This is found near the ſurface of the earth, in many parts of *Aberdeenſhire*, in *Scotland*, &c.—Cloth as well as paper has been made of this ſtone, and I have ſeen a gentleman, a kind of a philoſopher, at *Amſterdam*. who had a taſty night-cap of it, which, when foul, he would throw it into the fire, and became better clean than if it had been waſhed with ſoap and water, as we do linen. This kind of cloth was highly eſteemed by the ancients, being held of equal value with pearls; a *China* cover, (*i. e.* a piece ef twenty-three inches and three quarters long) being worth eighty tale, *i. e.* 36*l.* 13*s.* 4*d.* ——Its principal uſe according to *Pliny* was for the making of ſhrouds for royal funerals, to wrap up the corps, ſo that the aſhes might be preſerved, diſtinct from thoſe of the wood, &c. whereof the funeral pile was compoſed; and the princes of *Tartary*, according to the accounts in the *Philoſophical Tranſactions*, ſtill uſe it at this day, in burning the dead. The wicks

for

TAB. XXII.

Fig. 1

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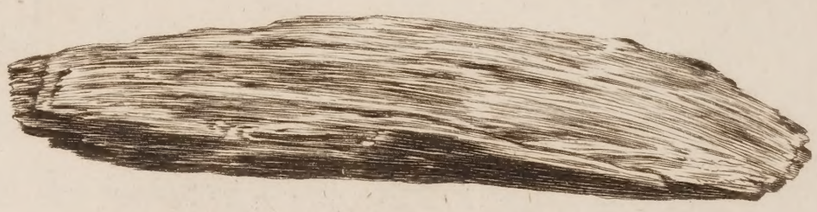

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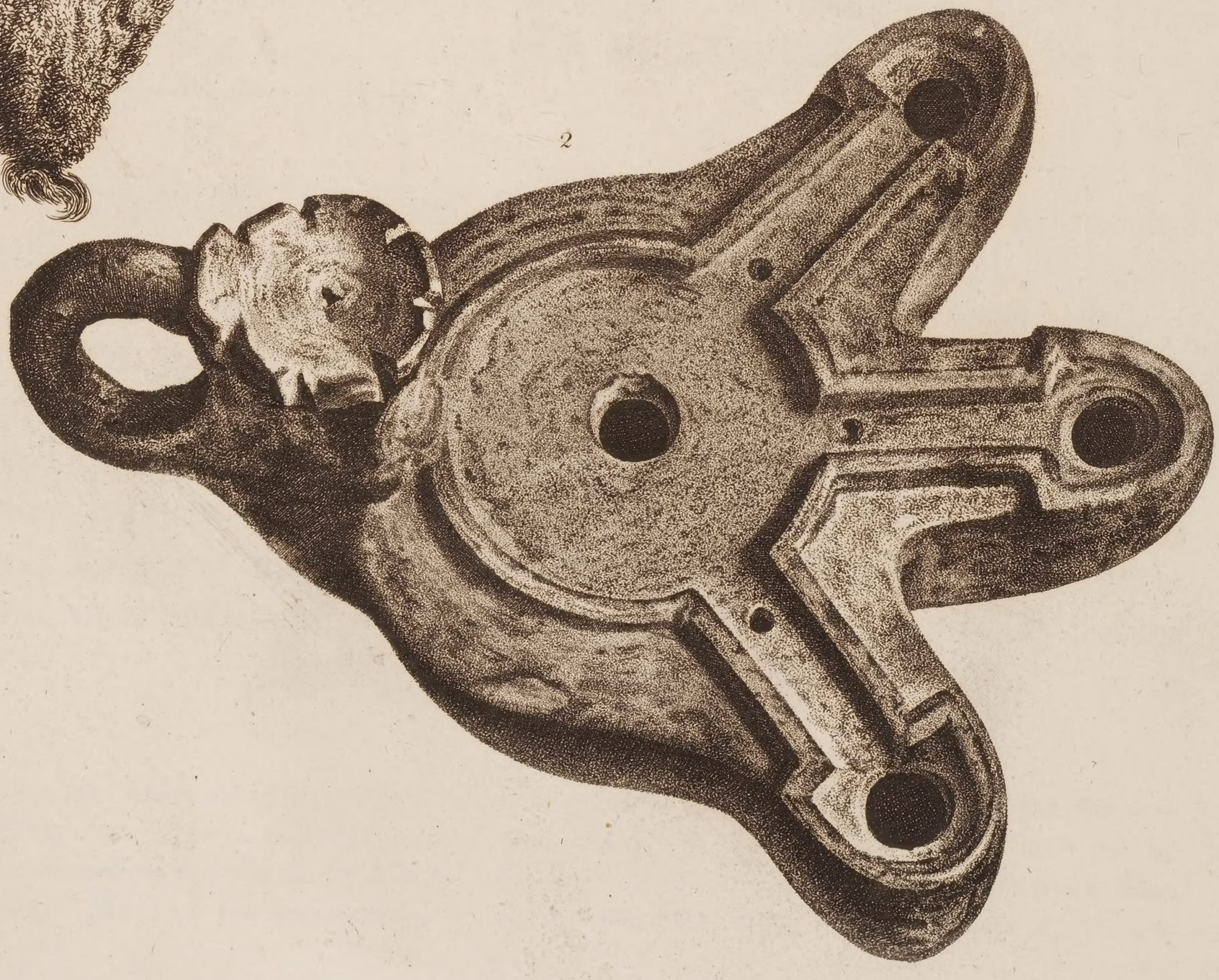

2. Another with three nozzles, and on the other ſide is wrote *Januari;* this is ſuppoſed to be a lamp belonging to their temples; the ſubſtance a red colour like fine bole, and varniſhed both out and inſide.

The word *Januari* is uſually taken by the antiquaries for the workman's name, but there are no latin name that end in an *i*, unleſs it is, or ſtands for an abbreviation of *Januarius*; nor is it conſiſtent with reaſon that any merchant, or any owner of a pottery, ſhould be named *Julius Caeſar.*

Of all the antiquities none exceed the bulk now left, or daily found, as thoſe of lamps, eſpecially what we call Sepulchral Lamps;—for lamps, as to their form and variety are innumerable, and really very entertaining; ſome in form of the human body, mixt with the brute, groteſque-like; others of quadrupeds, birds, amphibious animal, and inſects; ſome again in ſhape of a ſphinx, boat, or man of war, ſandals, urns, or houſhold veſſels, vaſes, altars, &c. &c. All invented in ſuch a manner as to contain oil, and a place or hole for the wick, ornamented with baſs, demi, and alto relievos of their deities, hieroglyphics, and remarkable victories and events of their own time, with inſcriptions; ſome with one wick, nay ſome with twenty, more or leſs; of different magnitudes and ſubſtances, according to the various uſes for which they were intended. Theſe Ancient Lamps may be claſſed in three different ſorts; firſt thoſe belonging to their temples, and other religious ceremonies; ſecondly thoſe they employed in their houſes, &c. and thirdly their Monumental, or Sepulchral Lamps; to diſtinguiſh each of them is not very eaſy, however: I know no better method than comparing them with thoſe found in ſepulchres, or met with on vaſes, baſſo relievos, or thoſe dug up out of ſubterraneous buldings.

Our candles are a new invention, which the ancients were not acquainted with, they uſed none but lamps of various ſubſtances and ſizes, hung by chains, or ſtood on candelabra, &c. but on feaſt days and times of joy, hung and placed in the entry of their houſes, fill'd with oil, and never blowing out. *Polydore Virgil* aſcribes the firſt invention of lamps to the *Egyptians*; and *Herodotus*, takes notice of a feaſt, with lamps held annually in that country.—There have been great diſputes among the learned, about the Sepulchral Lamps of the ancients.—The credulity of *Pliny*, and St. *Auſtin* was ſuch, that their teſtimony does not ſeem a ſufficient evidence to induce

for their perpetual lamps, are made of it; or perhaps of a ſubſtance ſtill ſuperior. *Septella*, canon of *Milan*, had thread, ropes, nets, and paper made of the Aſbeſtos of which the BRITISH MUSEUM has ſpecimens.—— One piece of paper, in particular, bore the fire very well, except the ink, which turned a little red by the force of the fire, which may be ſeen at the ſame place. But notwithſtanding the common opinion, in

two

us to believe, that a lamp was ever contrived to burn for 1000 or 1500 years; much leſs is it creditable, that the ancients had the ſecret of making one burn for ever: but who muſt not own that many of the ancient memorable things are loſt? one would imagine to be ſure, that few will give themſelves the trouble of ſearching for the ſecret, and indeed it ſeems no eaſy matter to find out, either a perpetual wick, or oil, yet that is no rule, for I could mention ſeveral things the ancients were acquainted with, which ſurpaſs their ſecret of the ſuppoſed oil and wick.—I know that moſt people treat theſe relations as fables; others think that the lamps which before were extinguiſhed, took light afreſh upon the admiſſion of freſh air, ſome that they made them without wicks.—Dr. *Plott*, however, thinks, ſuch perpetual lamps practicable, and propoſes, the linum aſbeſtinum, for the wick, and that naptha, or liquid bitumen, conſtantly ſpringing into ſome of the coal mines, will anſwer for the oil, and burn without a wick.——— *Vid. Dr. Plott, Phil. Tranſ No.* 166, or in *Lowthorp*'s *Abrig. V.* 3. *p.* 636.—Some again have imagined it to have been a natural or artificial phoſphorus, that kindled immediately on the immiſſion of freſh air; moſt accounts agree in this, that the lamps went out upon the admiſſion of the air, and Sir *Thomas Brown* in his vulgar errors, *B.* 3. *p.* 197. takes notice of the perpetual lamps, and ſays: why ſome lamps included in cloſe bodies have burned many hundred years, is becauſe whatever was their matter, either a preparation of gold, or naptha, the duration proceeded from the purity of their oil, which yielded no fuliginous exhalations to ſuffocate the fire; for if air had nouriſhed the flame, it had not continued many minutes, for it would have been ſpent and waſted by the fire. This being the reaſon why fire ſometimes continued many ages in flame without fewel.

3. The real Foſſile Aſbeſtos.

4. A purſe made of the ſaid Aſbeſtos, or incombuſtible foſſile.—This mineral has ſeveral names, as 1. Aſbeſtos, 2. Amianthus, 3. Salamandra, 4. Linum Foſſille, &c. &c.

TAB. XXIII.

two trials before the Royal Society, a piece of cloth made of this ſtone was found to loſe a dram of its weight each time. And a large burning glaſs indeed, reduces it into little glaſs globules, in proportion as the filaments ſeparate; but common fire only whitens it.

As the foſſil is the product of our dominions, and would be of great ſervice in manufacturing it into paper, cloth for various uſes, &c. that the art was once known, no body will diſpute, and I wiſh ſome ingenious perſon would recover it for the benefit of mankind, for how many ladies, valetudinarians and children have been burnt by their cloaths catching fire, for want of them being made of the Aſbeſtos? beſides a great many manuſcripts, wills, deeds, &c. As to its generation, Dr. *Plott*, takes it to be a mixture of ſome ſalt, and a pure earth without ſulphur, coagulated in the winter; and hardened by the heats in the ſummer. The ſalt, *J. Keſſus* ſays, is a liquid allum, of a milky ſubſtance inclining to yellow, that exſudes out of the earth. *Vid. Phil. Tranſ.*

Fig. 1

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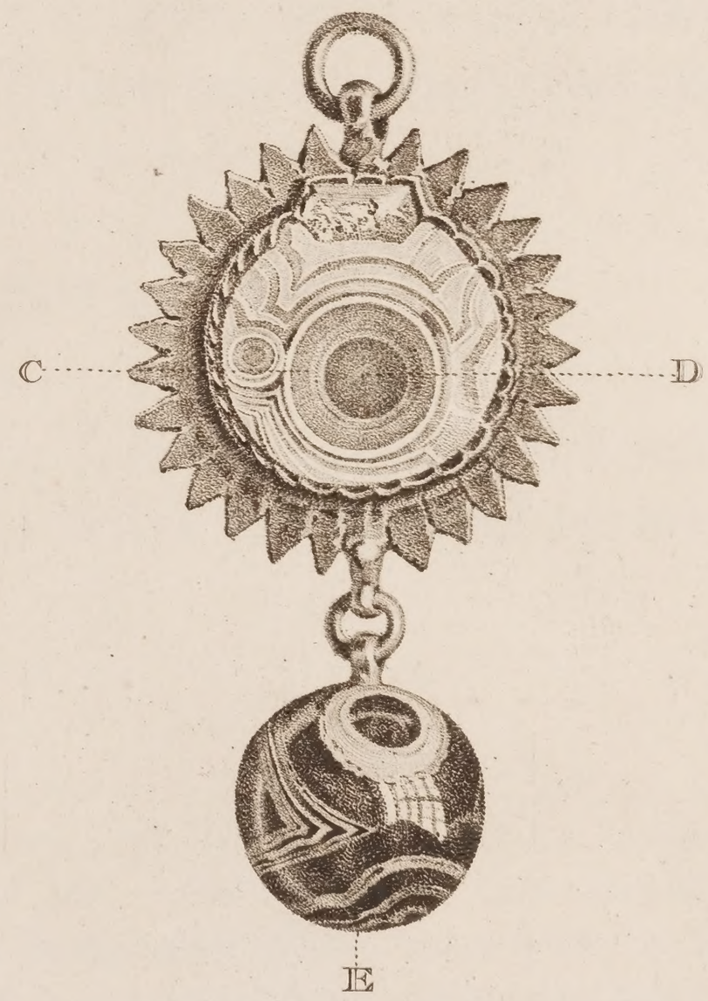

TAB. XXIII.

Graptolithi, Figured Slates, and an Agat, with the Eclipſe on the Sun.

Fig. 1. A *Derby* or *Florentine Stone*, on which by the hand of nature is depicted a beautiful landſcape, it's ſuppoſed to be iron, or a mineral ſubſtance that has marked the landſcape, and occaſioned chiefly by mineral exhalations, ſtaining the original ſoft matter. Nature has no where been aſſiſted, except the black frame; there is another landſcape equally beautiful, ſame ſize, in the BRITISH MUSEUM. I never ſaw in my life any ſtones of this kind, ſo well imitating the compoſition, invention, &c. of the late famous landſcape painters.—There is a low horizon, (A.) a large ſky, trees on the fore ground, (B.) and they are not done in that manner, or method of making ornamental trees, the general way of doing landſcapes now a days: but it repreſents nature, and in a Ruyſdale-like manner, ſo call'd by painters when trees, &c. are natural, and not mannerd.)

2. The *India Agat** a pendant, ſet in form of a heart, here nature again has drawn on it a true repreſentation of an Eclipſe on the Sun, (C.) and (D.) the moon,

Tranſ. No. 172. *p.* 1051. It was anciently preſcribed for diſeaſes of the ſkin, and particularly for the itch. Sir *A. Hume*, Bt. had in his poſſeſſion a fine ſpecies of Aſbeſtos, adhering to talc, which is counted very curious, and indeed the amianthus and Aſbeſtos are ſtony concretes of the talcy kind, though differing from talc in their external appearance. They are not near ſo bright, or ſo ſmooth and unctious; and are compoſed not of leaves or plates, as have been ſaid, but of long filaments like flax: the method of preparation, as preſcribed by *Ciampini*, &c. *Vid. Neumann*, *p.* 30.

* *Agate.*) A precious ſtone, firſt found on the banks of a river in *Sicily*, whence it is named partly tranſparent, and partly opake; uſually diverſified with a variety of colours, veins, ſpots, &c. ſometimes exhibiting figures, or appearances of natural objects, as landſcapes, woods, rivers, fruits, flowers, &c.—The moſt celebrated Agat, is that of *Pyrrhus*, wherein were repreſented the nine Muſes, each with their proper attributes, and *Apollo* in the middle, playing on the harp. *Vid. Plin. l. 7. c.* 11.—*Kircher*, that famous author, mentions to have ſeen a ſtone, on which was depicted the four letters uſually inſcribed on the top of crucifixes, I.N.R.I. ſome real crucifix he apprehends had been under ground, among ſtones and other rubbiſh, where the inſcription happened to be parted from the croſs, and to be received among a ſoft mould, or clay, ſuſceptible of the impreſſion of the letters, this came afterwards, by means of ſome lapidific juice, or fume, to be petrified.——In the ſame manner, that author ſuppoſes the Agat of *Pyrrhus*, to have been formed but

moon, on the bottom of which hangs an Onyx* drop (E.)—They have a companion to it in the BRITISH MUSEUM, which is an eclipſe of the moon.

TAB. XXIV.

The Human Horn, and the Crotalum.

Fig. 1. ONE of the *Horns* † of Mrs. *French*, a woman from *Tenterden*, a Market Town of *Kent*, who had a *Horny Subſtance* growing out of the back part of her head; it is ſaid by one of the officers at the BRITISH

but others imagine thoſe ſtones made in no other manner than Cameos, or *Florentine ſtones*: Theſe kind of Agats, are claſſed among the anthropomorphos. There is likewiſe a particular kind of Agats, commonly called Mocoes, of which the BRITISH MUSEUM has fine ſpecimens, they are beautifully poliſhed, on which are very lively and natural repreſentations of little landſcapes, moſſes, ſhrubs, and other figures.—They are compoſed of chryſtal, debaſed by a large quantity of earth, are merely the effect of one ſimple concretion, and variegated only by the diſpoſition of the fluid they were formed in, which gave their differently coloured veins, or matters.——And are very numerous, they are, however, arranged into ſome order, and firſt according to the different colours of their ground; ſecondly, with regard to the objects repreſented on them; are alſo divided with regard to the affinities they bear to other ſtones, and are ſometimes denominated from the ſubject repreſented on them, like our Aſtronomical Agat above, from the Eclipſe being depicted on it.

The great Mr. *Boyle*, who is an honour to his country, takes Agat to have been formed of ſeperate beds, or ſtrata of fine clay or earth, brought by a petrifying liquor to coagulate into a ſtone.— The ſame author obſerves, that the fire will purge away the colours of Agat. That likewiſe Agats may be ſtained artificially by a ſolution of ſilver in ſpirits of nitre, and the figures and ramifications, of any pictureſque ſtone, whether natural or artificial, may be diſcharged with aquafortis, with which the Lapidaries are well acquainted.—Thoſe who chuſe to be further informed may conſult M. *Du Fay*, who has given the art of ſtaining Agats, with divers beautiful colours. *Vid. Mem. Acad. R. an.* 1728. *p.* 71. I muſt not forget to mention, that the ſeal Engravers eſteem this ſtone for ſeals; becauſe no wax will ſtick to it:—And are uſed for ſword-hilts, knife-haſts, beads, cups, &c.

* *Onyx Drop.*) At the bottom (E.) is accounted a ſpecies of opake Agat. The word in *Greek*, ſignifies a nail; the poets making this ſtone to be formed from a paring of *Venus*'s nails, cut off by *Cupid* with one of his arrows.——There are four ſpecies of the Onyx, now in uſe among the Lapidaries, the bluiſh white one, with broad and white zones, which is the true Onyx of the ancients, and is compoſed of a bluiſh white Onyx, variegated with white and brown zones.

The Onyx is found in ſeveral parts of the *Eaſt-Indies*; in *Mexico*, *Bohemia*, and other places in *Germany*; and is formed of chryſtal, debaſed with a ſmall admixture of earth, in form of a pebble, and ſometimes of flat and even plates, of a ſeries of coats, made by incruſtations round a central nucleus; in ſhort, white zones or girdles are eſſential to an Onyx.

† *Horns.*) Now as this woman's Horn has got ſomething of the Satyr in it, I thought it moſt proper to rank it with the Crotalus.

MUSEUM,

TAB. XXIV

Fig. 1.

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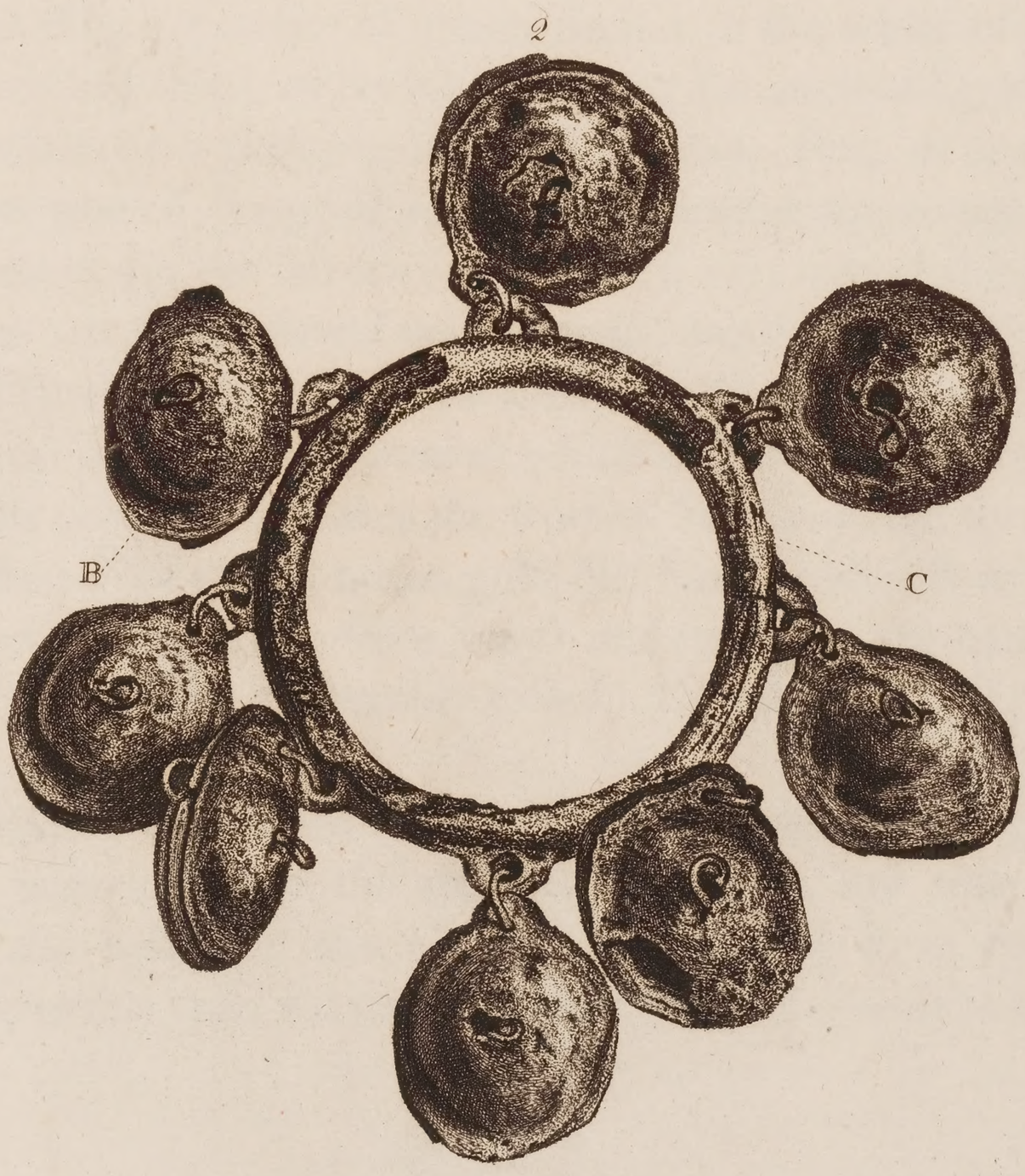


MUSEUM, that ſome people allowed her a certain ſum per year for to make a ſhow of her: but the Horn by ſome accident broke off, which ſhe preſented to Sir *H. Sloane*, who gave her generouſly four guineas in return. But this Horn does not belong to the woman whoſe portrait they have at the MUSEUM, her name was *Mary Davis*, an inhabitant of great *Saughall*, near *Cheſhire*. "This reſemblance was taken Anno. Dom. 1668, Ætatis 74. When ſhe was 28 years old, an excreſcence roſe upon her head, which continued thirty years like to a wen, then grew into two Horns, after five years ſhe caſt them; then grew two more, after five years, ſhe caſt them again; thoſe upon her head have grown four years, and are to be ſeen."—The above is a copy of what was wrote on the bottom of the picture, and the face is a profile: another picture after her, it is ſaid, is in the MUSEUM at *Oxford*, along with the two real Horns.—And in the late ſale of Sir *John Dalſton*'s collection, 1775, there was likewiſe a very curious Horny excreſcence, taken from behind a woman's ear, with a certificate and further account thereof. In peruſing my notes over, of the year 1772, I found another ſingular account of the wife of a tradeſman at *Macon*, in *Burgundy*, who for thoſe ſixteen years paſt, has been afflicted with a Horny ſubſtance, which grew out of the ſide of her neck, to the lenth of five or ſix inches, curling like the Horn of a ram; ſhe had for ſome years paſt cut it off down to its baſis, which was two inches in diameter, but it conſtantly grew again ſoon after; however a dextrous Surgeon made a radical cure of this extraordinary diſorder, by diſſecting it out from its origin, which was found to be ſupplied by a quantity of matter ſimilar to the white of an egg. if any one of theſe women had lived, or been born among the ancient *Egyptians*, &c. they might have laid claim of a pedigree to *Oſiris*, *Bacchus*, *Pan*, or any other of the Horned Gods, but moſt of the gentlemen in this libertine age do not look on theſe as a proper ornament for the fair-ſex; and yet it is very remarkable, that all thoſe Horns I have ſeen are always found on a woman's head, as if nature laboured to put us in mind that there are female cuckoos as well as males. I prefer the laſt word before the real one, the very ſound of which makes men in general look very ſerious, and on the contrary it makes the women ſmile.—From this we find what different effects ſounds of words, muſic, gold, &c. have on the *Membrana Tympani*, and auditory nerve; and thus from ſound and muſic we are harmonioufly led on to our muſical inſtrument commonly called a Crotalus.

Fig. 2. A *Crotalum*, † or kind of cymbal, with eight round plates, (B.) of bronze or braſs, hollow within, the ring (C.) is copper, and was uſed like the ſiſtrum to mark the cadence; the uſe of underſtanding it in thoſe days was certainly more agreeable than we can at preſent imagine.——It is a very ancient

* *Crotalum*.) We have endeavoured to aſſiſt a learned *French* gentleman, who has called this muſical inſtrument a Crotales; for what is likewiſe called a Crotalum, among the ancients, is a muſical inſtrument made of two braſs plates, or bones, as I have already ſaid, which being ſtruck together, made a kind of muſic like the caſtanets; and theſe I take to be the ſame which *Hercules* made uſe of.

muſical inſtrument, a kind of caſtagnetta, and found on medals in the hands of the prieſt of *Cybele*, &c. and differs very much from the ſiſtrum, though authors frequently confound the two. They were ſhook in the hand, and in ſtriking againſt each other, made a quick tinkling noiſe, like the ſmall ſhells of braſs, ivory, or wood, called caſtanet, which dancers rattle in their hands, as at *Sadler's-Wells*, to accompany and direct their motions and cadences.—An antient, in *Pauſanias*, ſays, that *Hercules* did not kill the great birds of the lake *Stymphalus*, but that he drove them away by playing on Crotola; but this Crotalum is entirely of a different ſhape and more like the caſtanet: the Crotalum therefore, if this is true, muſt be exceedingly ancient. *Lucretius, l.* 5. the manner of driving birds away from orchards in *Holland*, now-a-days, with a machine I call a wind-rattle, perhaps took its invention thence. *Clemens Alexandrinus*, attributes the invention to the *Sicilians*, and forbids the uſe thereof to the Chriſtians, becauſe of the indecent motions and geſtures that accompanied it.——I look on this as a ſpecies of Crotalus, perhaps from Crotalia. *Vid. Plin.* 9. 35.——" Jewels ſo worn, that they jingle as they ſtrike againſt one another."—Theſe round plates are likewiſe uſed in cymbals, or what is called tambourins, which we daily ſee accompany the organs; and abroad, eſpecially in *Holland*, among the lower claſs, where they faſten ever ſo many of theſe tin jingles and bells to their country carts, &c. in the time of their kermis, or fairs, as an harmonious preparation for dancing.

TAB. XXV.

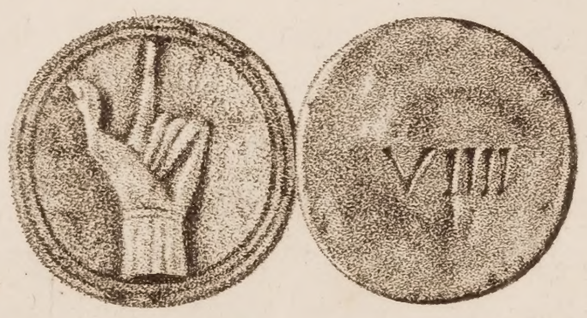
Greek and Roman Teſſeræ, or Tickets.

Fig. 1. THE Hand in baſo relievo on this Ticket* with the thumb and fore finger up, the third, fourth, and fifth finger down

* *Ticket.*) The *Hollanders* have a proverb, viz:—*conſidering* is all, ſaid the maid, and ſhe made but one bed and laid with her maſter; and the *Engliſh* ſay, *well begun* is half ended, for all our actions, whether he undertaking be good or bad, turns on the axis of this remarkable proverb, of which I am very fond, and find it always very difficult in beginning well. For if a perſon makes a falſe ſtep in limine, let us ſuppoſe a rope-dancer, or young lady, &c. the project of any undertaking, work, reputation, life and ſoul is irrecoverably

TAB. XXV

Fig. 1 A



2 B

3 C

4 D

5 E

6

7

verably loſt, *i. e.* according to its conſequence; thus after *conſidering* or a foreſight, we will endeavour to make a good beginning with the Tickets, to avoid *ſpots*, or any mark of ſcratches in our *reputation* as an *Author*.

Now, before we enter to view or explain the following *Teſſera*, by way of prelude, it will be neceſſary to obſerve, that theſe Tickets ſerved for various purpoſes, and likewiſe ſignified a *watch-word* among centinels in *Roman* camps, to prevent ſurprize, &c. *Auguſtus Cæſar*, gave for his watch-word *Venus genetrix*; *Pompeius Magnus*, gave *Hercules invictus*, &c. and this was called *Teſſera Militaris*, there were others called *Teſſera Frumentaria*, the next was *Teſſera Numaria*, and there was the *Teſſera Hoſpitalis*, of which we have given a ſlight ſketch among the dice, page 44.——There were many more, as the Teſſera of the gladiators and ſlaves, which were certificates or marks of freedom, for to aſſiſt as ſpectators, and not as gladiators, as may be ſeen from *Gruter*, *M. de la Chauſe*, *Fabreti*, and *Montfaucon*. —And the *Teſſera Convivales*, or Tickets by which they were admitted unto feaſts, or which entitled a ſoldier, &c. to a dinner, according to *Livy*.——It is true that the Emperors uſed to give the ſoldiers certain meaſures of corn, &c. and the poor as I have ſaid before, corn, oil, gold, ſilver, and other things; but beſides theſe they ſerved for certain ſacrifices, feſtivities, the theatres and other places of diverſion, as marks and countermarks.——Their characters as to form are various, and the matter or ſubſtance conſiſts of ivory, bone, ſtone, chryſtal, many others of wood, like thoſe that are found at *Herculaneum*; a great number of them are lead, and reſemble coins, they repreſent *Egyptian* and *Grecian* divinities, with heads of Emperors or other characters. *Vid. Count Caylus*.——Some others again we find with ſentences, on which was wrote *Fauſte vivas*, live happily, &c.—Thoſe who have writings on them, or figures, provided they have eſcaped the ſcythe of time, throw great light towards explaining them, but thoſe which have only numbers, or ſome with figures and numbers, beſides their different forms and ſubſtances being arbitrary, has made many an antiquary ſweat in vain; and makes them very intricate and difficult for to decide, yet, there are ſome from their peculiarities, as thoſe of the *Gladiators*, and *Teſſera Hoſpitales*, &c. which may be eaſily underſtood. But what is very remarkable, is, that ſome of theſe tickets have baſſo relievos on them, their ſubſtance being ivory, bone, and ſtone, which required to be ſculptured, and their letters, &c. engraved, ſome of which I have ſeen are very well done; now if we conſider the great quantity that were wanted, to ſupply the ſpectators, their luxurious taſte for encouraging their large theatrical ſports in thoſe days; and ſome again for ſo common uſe, we do think, as I have mentioned concerning an arrow head of flint, that perhaps they had a ſecret unknown to us, of making the above ſubſtance ſoft or liqueſiable and fit for a mould.—Since I wrote this, I have been ſo happy again of meeting with a paſſage to ſettle this doubt by new evidence, from *Seneca*'s epiſtle, xc. telling us that *Democritus*, by being well acquainted with the *Egyptians*, diſcovered how to ſoften ivory, and by boiling a ſtone, learned how to convert it into an emerald*; a green precious ſtone.—If they could ſoften ivory, they might do the ſame with bone, flint, ſtone, &c. and if they had the art of tinging, or imitating the emerald, there is no doubt, nay it is confirmed, of their making artificial gems, which equalled the originals both in luſtre and hardneſs; and being well acquainted with chymical operation; it is ſaid by *Vopiſcus*, that they uſed to make drinking-glaſſes, called *Allaſſontes*, which would change colour like a pigeons neck or a peacock's tail.——Moreover, it is ſaid, ſays *Pliny*, *l.* 36. *c.* 26. " that during the reign of *Tiberius*, the third Emperor, there was deviſed a certain temper of glaſs, which made it pliable and flexible to wind and turn without breaking: but the † artificer who deviſed this, was put to death, and his work-houſe, for fear leſt veſſels made of ſuch glaſs ſhould take away the credit from the rich plate of braſs, ſilver, and gold, and make them of no price: and verily, this report hath run

* This is he who uſed to laugh at the follies of the world, in hunting ſo eagerly after riches and honour; a great traveller for the ſake of knowledge, by which he became an excellent philoſopher, at *Abdera*. (*Vid. Cic. and Ceneca, who quotes the above author.*) Was a learned man, he was a great *Orator*, *Philoſopher*, *Poet*, and an *Hiſtorian*. If any of theſe little great men now-a-days, or other men, will but draw a compariſon between their merit and them; but however, we ſhall all know by and by, who has merit and who has not; theſe men of the firſt rate I reſpect, and look on their philoſophy, &c. as I would admire a fine antique; either done by an Egyptian or Grecian Sculptor, and theſe are the people I would take for an example.

† It is ſaid that the ſuppliant came before the Emperor, and ſhewed him a glaſs whole and ſound, which had been purpoſly broken before; he cauſed him preſently to be put to death.——*Vid. Cæl. Rhodig. l.* 20. *c.* 30. Every perſon is ſenſible, that all utenſils, or kitchen veſſels, &c. made of glaſs, or china, are more wholſome to eat and drink out of, than any other veſſel whatſoever, and if Fortune chuſes to ſmile on me once more; I ſhould like, if it even was for the remaining part of my life, to find this great ſecret out; and I really believe I could make glaſs, china, &c. malleable, if I had time: but dame Fortune has neither eyes nor ears, and kiſſing goes by favour.

down*, ſignifies the number viii. or eigh being the degree of the theatre; and the number ix. or nine, engraved on the back, (A) ſignifieth the door or entry through which one was to paſs: this precaution was to prevent the croud from ſtopping the paſſage. The ſubſtance ivory, and ſame ſize.

2. A bone cut in form of a ram's head, this Ticket ſerved to announce the nature of contribution in victuals given to the people, and he that received ſuch a one was paid in mutton, the ſame quantity which is marked on the back, B. xiii.

3. This *Teſſera* or *Ticket*, (c.) was diſcovered in *Campania*, near the ruins of ancient *Capua*, *Capri*, or *Caprea*, (I believe this *Capri*, or *Caprea*, is 20 m. ſ. of the city of Naples.) It ſerved for a Theatrical Ticket, in the repreſentation of a god, entitled *Serapis*, † the reſt the name of the author, and

run currant a long time. But what *booted* the aboliſhing of glaſs-makers, ſeeing that in the days of the Emperor *Nero*, the art of glaſs-making was grown to ſuch perfection, that two drinking cups of glaſs, (and thoſe not big, which they called plerotos or eared cups) were ſold for 6000 ſeſterces," a coin among the *Romans*, in value the fourth part of a denier, or two aſſes and a half, *i. e.* two pounds of braſs coin and a half; marked thus LLS. the two LL. ſtanding for libræ, pounds, and the S. for ſemi, half a pound; which afterwards, by turning the two LL. into an H. was thus marked. HS.

It is likewiſe ſaid by *Appeon Pliſtonices*, there was to be ſeen in the labyrinth of *Egypt*, a coloſſus of *Serapis*, nine cubits high, of an entire emerald. *Vid.* for their beautiful ſtaining ſtones, glaſs, enamel, and making paſte, *Pliny*. Marble, &c. may be made ſo ſoft as to be planed as we do wood, and I have thought many years ago, that wood might, when pulveriſed and mixed with a ſtrong cement or particular adheſſion, be made fit for making figures, &c. in a mould. We are not loſt here in a labyrinth of confuſion, our ſubject is ſtill in my mind; I had no opportunity of introducing this any where but here; the intent of this, is to ſet the imagination of thoſe afloat, who have a genius for theſe ſubjects, if by chance they ſhould meet with this.

What pleaſes me moſt,—is the *Teſſera Hoſpitalis*; they conſiſted of two pieces which uſed to join when put together, or like one piece cut in two, with certain characters, or double marks, as correſponded when joined, as Bakers, and others mark their tallies.—— With theſe Tickets they juſtified the hoſpitality which was contracted with certain perſons, in caſe they travelled, &c. either for their poſterity, or they might lend theſe Tickets to whom they pleaſed; on bringing theſe Teſſeræ they were as well received with lodging, &c. as the perſon to whom the Ticket belonged. In the ſixth century a law was paſſed in *Livonia*, that the perſon, who refuſed to ſhelter and ſpread his frugal hoard before a traveller, his houſe ſhould be burned to the ground,

O how humane and friendly this! ——Here is a picture of ancient hoſpitality!—What a pity it is that ſo noble a virtue is aboliſhed, and ſo fine an example is not known in Chriſtian countries!

Thus have we endeavoured to open the door, to enter into the uſe of the above Tickets.

† *Fingers Down.*) By holding down the fourth finger of the left hand, while the reſt were extended. The *Egyptian* hieroglyphic ſignifies the perfect and magnified number of ſix. The ancients expreſſed numbers by the fingers on either hand: on the left they counted their digits and articulte numbers unto a hundred; on the right hand hundreds and thouſands, and though by holding the finger down in the left, meant but ſix, in the right hand it ſignified ſix hundred. *Vid. Pierius, and Sir T. Brown's, Vul. Errors, p.* 237.——Among the moderns, they have an uſeful invention of teaching dumb people to ſpeak, or expreſs their mind on the fingers, which I have ſeen performed with amazing alacrity, by a *Dutch* phyſician at the *Hague*. *Ammeanus*, a *Dutch* phyſician, hath written an expreſs treatiſe on this ſubject.

‡ *Serapis*, *Oſiris*, and *Apis*, are the three different names

Fig. 1

B 2

and ſeems to ſhew that he was called *Soſyphanes*; the letter H near the bottom, ſignifies the ſeventh row of benches, that was to be occupied by the poſſeſſor, the upper part which is obliterated, may ſtand for the number of the door.—The flower Lotus,* placed on the other ſide was the ſymbol of this deity, which ſhews that this piece was repreſented at the time of the celebration of the anniverſary of this God.—The ſubſtance of this Ticket is ivory, ſame ſize, and ſet in a ſilver frame to keep it from being further damaged; I look on this as being very curious and very valuable on account of its antiquity.

4. The lords of the manor, or maſters of villages uſed to give to the inhabitants luſtral or expiatory victims, and Teſſeræ, ſuch as the ram, ſow, and bull; which were ſacrificed in their behalf on the eleventh of May, this being the time they addreſs'd their Gods in favour of their harveſt, which we endeavour to prove, or is proved by *Hoſtenius* from an ancient ruſtick kalendar.

The ſacrificing of the ram, and the flames underneath the animal, are very well repreſented in baſs-relievo, on this ivory Ticket, figure 4, and the *Roman* numeral letters (D.) three, on the back of this Ticket have the ſame ſignification as the *Greek* letter at the bottom. I muſt own I looked on number three as the date of the month on which the ſacrifice was fixt, but meeting with the above paſſage, we will rather with more authority ſuppoſe, that the perſon was entitled to a quantity of money in gold, ſilver, or certain meaſures of corn, pullet eggs, likewiſe various animals, and many other uncertain things, from a paſſage in *Lampridius*, ſpeaking of *Elliogabalus*.

——As

names of one and the ſame God.——*Serapis*, etymology or derivation it is ſaid proceeds from cheſt, for *Oſiris*, whoſe body after death, was found incloſed or ſhut up in a cheſt, (being killed by his brother *Typhon*) thence he was called *Sorapis*, by the change of a letter *Serapis*, from which the poet made his play, and for which this Theatrical Ticket ſerved. *Apis*, comes from a word in the *Egyptian* language, which ſignifies an ox, as appeared after the ſaid *Oſiris* was interred, and which was worſhiped by the *Egyptians*, thinking it was *Oſiris*, and called it *Apis*. *See Pantheon* of the Heathen Gods, *p.* 336.——This *Oſiris*, or *Serapis*, the greateſt of all the Gods in *Egypt*, was ſcceeded by this ſtately beautiful ox. *Vid. Plin. Hiſt. Nat. l.* 8, *c.* 40.

* *The Lotus.*) Of which we will give the following botanical relation: Alpinus calls it Lotus *Ægyptica*; a name moſt authors have copied from him. Sir *Hans Sloane*, Nymphea Indica Flore Candido, folio in Ambitu Serrato, others Ambel.——It is a Native of *Egypt*, the *Eaſt-Indies*, and the hotter parts of *America*, and flowers in Autumn.——The root, which is of the ſhape and ſize of a large egg, is a delicacy with the people of the Eaſt, and accounted a very wholſome and delicate food: they boil it, and eat it with the liquor; it is ſo extremely abundant in the *Nile*, that it ſerves as a kind of univerſal food to the poor, who have nothing to do but go into the place where the water is ſhalloweſt, and take up in an hour or two, food for many days for their families.—There is not any bread in the world (by report) more wholſome and lighter, ſo long as it is hot; but being once cold, it is harder of digeſtion, and becometh weighty and ponderous. *Vid. Plin. l.* 22. *c.* 21. A gentleman whom I very much reſpect, and often quote, the moſt learned in Natural Hiſtory, and one with whom I would ſooner err, than be in the right with his critics.

———As to the uſe of the hole in the middle of the Teſſera, I am not aſhamed to own my ignorance, unleſs it was to hang on the gueſt, or ſome ſuch uſe for to hang by.

5. From the explanation of the laſt Ticket, the numeral letters both in *Latin* and *Greek*, on the front of this Teſſera, (5.) will be eaſily underſtood, and as there is no figure or letters, but the number fifteen, it's impoſſible to judge with any certainty, for what it was intended, unleſs it ſerved for the degree, or the place the ſpectator was to occupy in the Theatre, or any other places of diverſion; the ſubſtance of this Teſſera was a beautiful chryſtal, of a globular form, and the number 15 engraved in the very ſubſtance; and the reverſe of the number is ſeen through the back part of this Ticket, figure (E.)

6. and 7. As they are of the ſame bigneſs, and form one piece when laid on each other, as if it had been cut in two, I muſt own I took this for a *Teſſera Hoſpitalis*, but the Earl of———, ſuppoſes the word *Polynices* to ſignify the name of a play, which was ſtill more confirmed by Lady——, who informed me that in a *French* Book, entitled *Theatre Greek*, is mentioned the Tragedy of *Polynices*, &c.

This *Polynices* was the ſon of *Oedipus*, and brother of *Eteocles*, but *Eteocles* being the elder ſon, agreed with his brother *Polynices*, that after their father's death, they ſhould rule alternately year by year, but he having reigned his year, would not reſign the government to his brother; upon which a war enſuing, they met in the field, and killed each other. Their bodies being burned in one pile, the flame parted, to ſhew their antipathy, when dead, was as great as when living. *Vid. Stat. Theb.* 12, 430. Figure (7.) being very much obliterated, my friends and myſelf have not been able, after a deal of ſearching, to make it out, and as there are a great many antiquities, the explanations of which are only conjectures, ſo there are many, of which nothing can be ſaid, though the plan I had formed to myſelf was not to draw any thing of that kind; we wiſh however the reader will accept of our beſt endeavours, as we ſuppoſe this Ticket to be the name of the entertainment after the laſt tragedy, or may be the name of another play; what makes me think ſo, is their ſubſtance being the ſame, and they fit exactly when put together, or perhaps it ſtands for the name of a man and woman.

TAB. XXVI.

A Roman Patera, & a large Gold One ditto.

Fig. 1. A Shallow Red *Roman* Patera,* Poculum, or little cup. Found at *Black Stakes*, below *Chatham*, upon the ebbing of the tide; the in and out-ſide varniſhed,† and the word in the inſide *Primani*,‡ perhaps ſignifies a breakfaſt cup belonging to the *Roman* ſoldiers of the firſt Legion, when they invaded this kingdom, and not the name of the maſter of the Pottery, *Tid.* TAB. XXII. *on Lamps, for the Word Januari.*—Like thoſe ſkilful in *Pyrotechnics*, or the art of fireworks, entertain the ſpectators; ſo we endeavour at our coming and going, always to throw ſome pleaſing ſquibs, or lights on ſubjects; eſpecially where there is but little to ſay, or when we cannot be deep;—But ſometimes they are dry and inſipid by nature; then again we endeavour to flouriſh them off with a juſt Taſte and *bon gout*, always lively, never low-ſpirited and deſpairing, for it was never

* *Red Roman Patera.*) Of *Engliſh* manufacture; theſe are dug up in different places of this kingdom, and theſe *Roman* Potteries have likewiſe been diſcovered in many places; ſuch as about *Midway* between *Wilberfoſſe* and *Barnby on the Moor*, ſix miles from *York*, in the *Sand-Hills*, or riſing ground, where now the warren is:—Another *Roman* Pottery on the *Sand-Hills* at *Santon*, a little way off *Brigg*, in *Lincolnſhire*, &c. The red Pateras, and likewiſe their urns, was what they valued themſelves moſt on, as if they intended to eternize their names to future ages.

† *Varniſhed.*) Or what we call glazing, this was done with a bright coral colour, but far more healthy, beautiful and laſting, than our modern way of leading, which will ſometimes crack with heat and moiſture; and on account of the lead fumes, which it emits when on the fire, is certainly therefore more unwholſome; what further concerns their glazing, this was performed with dipping or by the bruſh; and muſt have been done before baking. *Plin. Hiſt. Nat. Lib.* 35. *c.* 15, *and l.* 36. *c.* 19.———Where he treats on the nature of Bitumen, a fat, tenacious, inflammable mineral ſubſtance, or foſſil body, ſays it ſerves for diverſe and ſundry uſes; ſuch as—☞ "For braſen chauſers, pans, or kettles, or ſuch-like veſſels, be enhuiled therewith, it hardens them againſt the violence of fire." I have ſaid already that they were wont in old times to varniſh their images with bitumen. for it ſinks into ſolid ſtatues, Pateras, &c.———It has been uſed in mortar, alſo inſtead of lime, and with that kind of cement were the walls of *Babylon* laid, and the ſtones ſodered together. Iron-ſmiths alſo have much uſe of bitumen, and namely in ſanguining or colouring their iron-work; and nailers, eſpecially about their nail-heads; many other ways likewiſe it ſerves their turn.

‡ *Primanus*, (1.) The lieutenant that appointed wages to the firſt regiment, (2.) *Primani*, the ſoldiers of the firſt Legion, as I ſaid above. (1.) *Feſt.* (2.) *Primani Aquilam abſtulere, Tac. Hiſt.* 2. 43.

my

my intention that the Reader ſhould grow weary and fall a flumbering over our beſt endeavours; or like the Meteors, whoſe harmleſs corruſcations dazzle the ſight : thus we labour to *illuminate* the mind. Once more, like any thing that gives light; a Pharos, a Taper, or whatever elſe you pleaſe. —And now we'll give the Reader a reliſh of an *Ancient Breakfaſt*. This was termed *Jentaculum*, like our *Engliſh* word hath a *jejunica*, from faſting: In former times it was called Silatum, from Sile, the name of a certain herb, with the root of which they were wont to ſeaſon that wine which they had at breakfaſt: for as Plutarch ſaith, their breakfaſt was nothing but a ſop dipped in wine. *Plut. in Sym. l.* 8, *q.* 6.

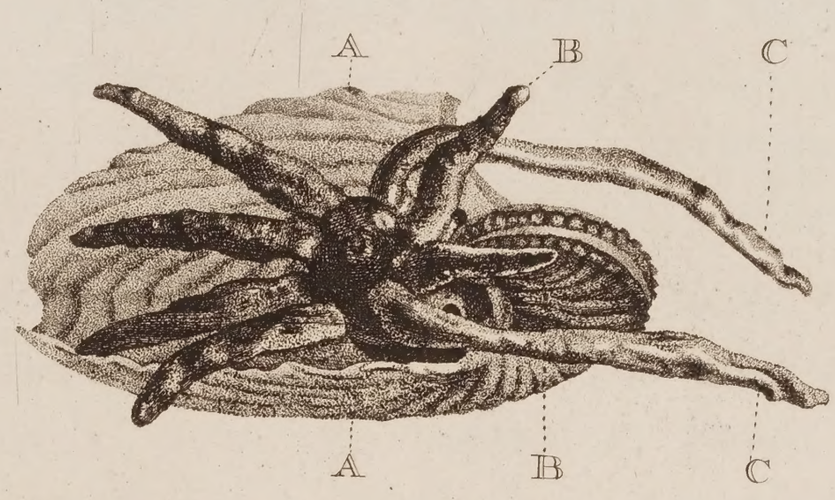
2. A Large Gold Patera, dedicated to *Bacchus*, out of Sir *William Hamilton*'s collection in the BRITISH MUSEUM. This Golden Patera was found at *Gergenti*, or *Gergentum*, a town of *Sicily*, or *Agrigentum*; the uſe of it was deſtinated for the ſacrifices, it ſerved for the libations of all kinds; the oxen encircling this Patera, indicitate it was conſecrated to *Bacchus*, the God of Wine; who, in the moſt ancient times, the *Grecians* adored under this form of the ſame animal: The creſcent (B.) deſigned in granites on the inner centre of the ſaid Patera, is the ſign of *Bacchus*'s horns, which gave him the name of *Keraſphoros*, or *Hornet*, as we find in *Dioniſiaqus*, the *Roman*, and in the *Latin* poets.

Keraſphoros, I ſaid, though he is likewiſe called by many of the *Greeks*, *Bugenes*, that is born of an ox; and thence *Tauriformis*, or *Tauriceps*; and he is ſuppoſed to have horns, becauſe he firſt ploughed with oxen, or becauſe he was the ſon of *Jupiter Amon*, who had the head of a ram. He is repreſented with horns alſo in the ſtatues, relievos, and coins, and the poets generally depict him thus; " *Put but on Horns, and Bacchus thou ſhalt be.* ‖ *Ovid.* Ep. Saph.——But now again we proceed,—*By Wine and mirth the Beggar grows a King*:—From thence we may learn that *Bacchus* makes as many horned as *Venus*. And why not with horns?—For wine not only makes men forget their cares and troubles, but it renders even the meaneſt bold, inſolent, and fierce; exerciſing their fury and rage againſt others with their tongue, as a mad ox gores with his horns.——Some again think that *Bacchus* was ſaid to be horned, becauſe the ancients on their tables uſed horns to drink out of, inſtead of other drinking veſſels. *Vid. Xenophon*, *l.* 6. & 7. Which cuſtom has remains among the Northern nations at this Day.

‖ *Ovid.*) Another favourite of mine, eſpecially his *Metamorphoſis*, which I commonly call the painters' Bible; an eaſy and excellent poet, a wonderful great reader, and who has diſpoſed into very agreeable compoſitions, times, perſons, and things, very artfully, and infinitely different; ſo that I know no author, whoſe works afford better entertainment, or feeds the painter's fire better.

Plin.

Fig. 1



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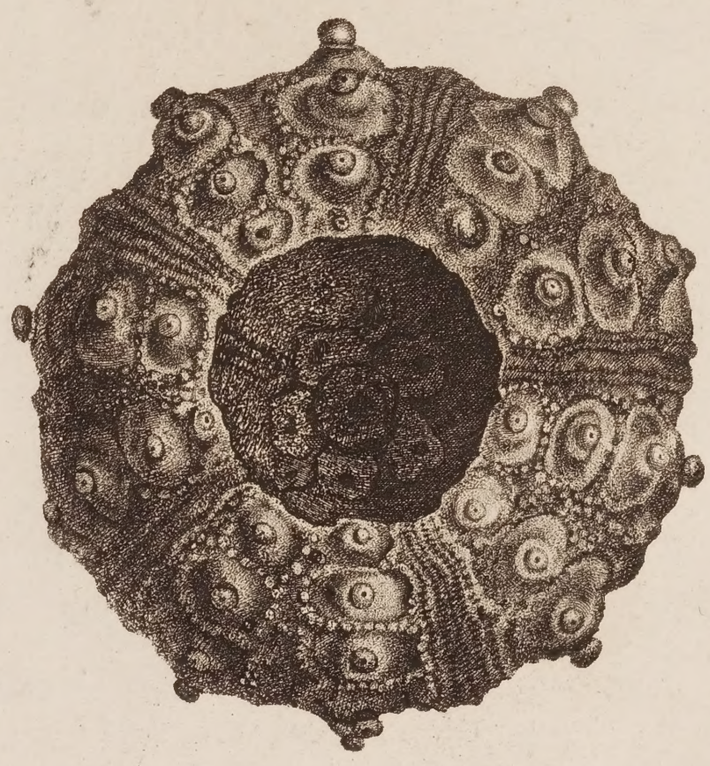


Plin, l. 11. & *Tho. Bartholinus.*——The form of this ancient Patera, of which there are but three in the world, as I have been told, is round and very ſhallow, with two other circles within; the different diſtances of each form a beautiful variety; the outward ornaments, now called *Carlo Marattis*, moulding, and the granates are ſtill admired in our days in picture frames; but the oxen, which I have copied exactly, are like moſt all the animals of the ancients, who are generally as remarkably bad as their ſtatues, &c. are fine, and in which the artiſts ſeem not to have ſufficiently conſulted nature.——The ornamental part of this Patera was chaſed, and it is the ſame ſize:

TAB. XXVII.

Nautilus Papyraceus, or Paper Nautilus.

Fig. 1. THE *Nautilus*,* or *Fiſh*, as caſt from nature, *in wax*, and placed in the natural ſhell, as big as the object, and ſo are the following ſhells: (A.A.) the ſhell, (B.B.) the two foremoſt legs without their *membranous ſails*, (B.B) the *real ſails* and legs from a dried and diſſected Nautilus, *Vid.* centre of the print half as big, (C.C.) the oars or limbs, by means of which the fiſh ſwims. This Nautilus, or Cuttle Blubber, is called by the *Neapolitans*, *Pulpo Sepia*, becauſe the head, body, and Limbs, are ſimilar to thoſe of the *Sepia*, or Cuttle Fiſh. By us it is called the ſailor, from Nautilus, a ſpecies of turnated ſea ſhell, of a compreſſed figure, the whirl or volute, hid within the body.—It is ſuppoſed that men firſt took

* *Nautilus.*) The ſhell of the Paper Nautilus, is ſeldom found perfect, on account of its ſubſtance being ſo thin, and when deſerted like a ſhipwreck, is daſhed againſt the rock, ſhallows, or upon the ſhore.—Both the thick and thin ſhelled Nautilus, are often confounded by authors, and generally repreſent the animal as ſupporting, or ſtretching a ſingle membrane between its arms.——Whereas, in reality, there are two, it is not my intention to mention theſe otherwiſe reſpectful authors; for though they were miſinformed, it was not their deſign to deceive others. Hereby ſetting an example to ſevere critics, who take a delight when they have an opportunity of ſtinging the ingenious and learned; in order to make themſelves paſs for great men, forgetting at the ſame time how liable we are all to commit errors.———I hope the Wax Nautilus, figure (1.) is well diſpoſed in the real ſhell, for I drew it as I found it, and as it was given me; the real ſails of the dried one is not ſo well as I could wiſh, but we have endeavoured to make the beſt of it.

T the

the hint and method of *ſailing and rowing* in veſſels from this creature, whence that known verſe of *Pope;*

" *Learn of the little Nautilus to ſail,*
" *Spread the thin Oar and catch the driving Gale,*

There are two diſtinct genera of Nautilus, the thin, and the thick ſhelled Nautilus, in each of which there are a variety of characters.—The thin and flatted Paper Nautilus, (of which we give a drawing,) theſe ſpecies, when they are to ſail, extend the two foremoſt legs on high, and diſplay the two membranes: which ſerve for ſails, the two other arms (c.c.) they row with, and ſerve as oars, the hinder limbs as a rudder at the ſtern, by which the Architect of Nature has ordained the courſe of this veſſel to be governed.—Thus numbers of theſe creatures divert themſelves in the *Mediterranean*, and *Eaſt-Indies*, of various ſizes, when the ſea is calm; but as ſoon, and before a ſtorm riſes, or if diſturbed, they haul in their ſails, &c. and take in as much water as is ſufficient to plunge themſelves down and then ſink to the bottom.—It ſometimes quits its ſhell, and returns to it again, but when it's unfit for ſailing it forſakes it entirely;—when it begins to ſpring a leak,

2. This *Purpuræ*, * has very ornamental protuberances, and according to my opinon one of the moſt elegant ſhells; theſe protuberances, even the very ſmalleſt are cut from the top to the bottom, with minuter beauties, reſembling curled cabbage leaves, or endive, raiſed for ſallads; the body of the ſhell is white, of an aſh-colour, and the protuberances are of a browniſh black, either all over, or at leaſt at the extremity. I copied Nature as I ſaw it, and I am ſorry my ſhell has none of this black, owing to theſe ſhells being frequently bleached.

* *Purpuræ.*) This is a very beautiful ſpecies, called *Purpuræ*, from the purple juice each ſhell-fiſh yielded, and in *Pliny*'s days the fine double dyed purple of *Tyre*, called dibapha; one could not buy a pound of it for one thouſand denarii, which is more than 30l. ſterling. *Vid.* for this dye, and when the *Romans* begun to wear purple firſt. *Plin. l.* 9. *c.* 39.—The prodigious great price of the dye, proceeded from the little quantity of purple, the vein of the neck and jaws, each fiſh produced, and conſidering the long robes and mantles they wore, occaſioned the purple liquor perhaps to be ſcarce. —But ſince the cochineal inſects are gathered from, or upon the *Opuntia*, and being eaſily got in great quantities; this once famous royal dye of the ancients, is entirely thereby eclipſed, and now out of date.—The above ſhell is very rare, and once very much valued, I have been informed, that Cardinal *Gualteri* gave a very great price for one, which I ſhould be aſhamed to mention.

3. The *Wendel*, or *Wentel Trap*, * ſo named by the *Hollanders*, who find it in their *Molucca* or *Spice Iſlands*; but in this country it is called the Royal Stair-Caſe. It was once in high value, and often uſed to ſell for twenty guineas and upwards. It is generally claſſed among the turbines, or ſcrew-ſhells, pearl-colour like, and ſmooth.

4. *Echini Marini*, † without its ſpines, the ſea hedge-hog, or urchin, the ſea egg, the ſea cake, are all *Engliſh* names of the different ſpecies in Ichthyology. It is frequent in our ſeas, and in moſt parts of *Europe*; it is generally armed with a great number of ſpines, or prongs, which are movable at the animal's pleaſure, by means of muſcles, that communicate with the ſpines through the papillæ of the ſhell, the animal uſes theſe ſpines both for its defence and inſtead of legs, to walk from place to place, by rolling themſelves and tumbling round, though it ſometimes moves in a ſpiral line.—Mr. *Reaumur*, that ingenious author, and whoſe induſtry has left nothing to be added on this ſubject, has frequently ſeen them walk at the bottom of a ſhallow baſon, in the ſea water, with no other aſſiſtance than that of their ſpines.

TAB. XXVIII.

* *Wentel-Trap*.) " It is an anecdote of the *Wentel-Trap*, worthy to be tranſmitted, as it ſhews the value of particular ſpecies at times, that in 1773, at the ſale of Commodore *Liſle*'s ſhells at *Langford*'s, four Wentel-traps were ſold for ſeventy-ſix pounds thirteen ſhillings, *viz:*——

	L.	*S.*	*D.*
Firſt day, Feb. 21ſt, lot 96, one not quite perfect.	16	16	0
Third day, lot 98, a very fine and perfect one.	18	18	0
Fourth day, lot 101, one for	16	16	0
Sixth day, lot 83, one for	23	23	0
£.	76	13	0

See *Da Coſta*'s *Conch. p.* 205.——A gentleman extremely well verſed in foſſils, &c.

† *Echini Marini*.) It is certain that the *Sea-Urchin* throws out at the lower aperture of its ſhell, when it pleaſes, certain bodies, which reſemble not a little the legs of a Star-Fiſh; but theſe ſerve not at all to its motion, but, on the contrary, their real uſe is to keep the creature ſtill and fixed.——Mr. R——, has choſen rather to call them horns than legs, reſembling the horns of ſnails; the animal makes uſe of theſe to feel about, and ſerve the creature as a ſtaff does a blind man in walking.——Theſe horns are every where diſperſed, among the ſpines, all over the ſurface of the ſhell, but when taken out of the water, they are no more to be diſcerned.—It has an aperture at the very ſummit of the ſhell, and another at the baſe, juſt oppoſite to it; this is the caſe in the common kind; for there are great varieties in the place of the holes, in the ſpecies: the upper is ſuppoſed to ſerve it to diſcharge the excrements by, and at the lower aperture is placed the mouth of the animal.——This creature may march with its mouth downward; or upwards, or in any direction like a wheel—.The legs and the horns cover all parts of it, and enables it to move every way: what a prodigious number of muſcles muſt this little creature have, to be able to move ſeperately thirteen hundred horns, and more than two thouſand ſpines, which ſerve for legs.—*Mem. Acad. Par.* 1712.——The *Sea-Urchin Shell*, as it is delineated, is ſtripped both of its ſpines and its horns; it is a hard body, and appears a beautiful piece of workmanſhip, with an innumberable multitude of pappilæ.—The ſpines are apt to fall off, when the animal is dead, or on the ſlighteſt touch.—They were anciently ate raw before ſupper, as oyſters are now, and as much eſtemeed; though I have met with ſome gentlemen who uſed to boil them in the ſhell, as we would an egg, and according to general report, the fiſh is good to eat, and of a glutinous quality.—Its colour, as nature ſeems to me, is of a duſky red, with a mixture of white, but becomes

TAB. XXVIII.

Governor Pitt's Brilliant Diamond, &c.

Fig. 1. A MODEL, real form, or expanſion, and the line underneath ſhews the depth of the rough Diamond of Mr. *Pitt*.

Fig. 2.

becomes whiter by laying a long time on the ſhore; there is no ſuch thing as giving an accurate deſcription of their colours, for they vary as much as the human complexion, the *Dutch* boors and ſailors are very fond of wearing ſilver buttons, taken from caſts of this ſhell, &c. which are really ornamental, from whence the name of the round button fiſh, &c. *Vid. p.* 3.

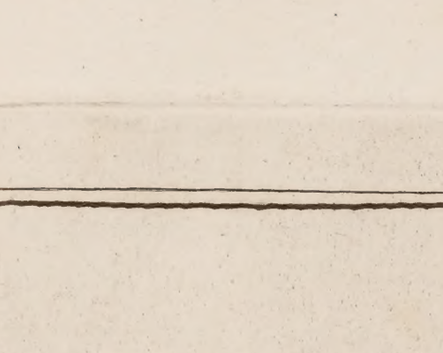
From my own obſervations on nature, I have this further to remark on fiſh in general; that they are endowed with hearing, ſmelling, ſleep, and have the other ſenſes; that their eyes ſhine by night, and of all animals have the largeſt heads, and exceed them in bulk; that the females are commonly bigger than the males and ſeem to have the gift to foretel the weather, or things to come, know the different ſeaſons, tranſmigrate from one country to another, and laſtly, are ſuppoſed to be the only animals that were not deſtroyed by the deluge.—To this we will accompany a remarkable relation concerning fiſh, by an author of good credit and veracity, that is *Buſbequis*, who was ſent as Envoy from *Ferdinand* King of the *Romans*, to the *Turkiſh* Emperor, in 1554.——He ſays, "That at *Buda*, the capital city of *Lower Hungary*, he ſaw a fountain without the gate of the town, in the way leading to *Conſtantinople*, the water whereof, at top, was boiling hot, and yet at the bottom there were fiſhes playing up and down, ſo that you would think they muſt needs be thoroughly boiled before you could take them out." *See Buſbequis's Epiſtles, p.* 19.——And from another voyager in the *Indian Ocean*, to *New Guinea*, in 1769, who told me likewiſe his ſeeing live-fiſh ſwimming in hot water; his account was thus, "About two leagues from *Calambia*, in a ſmall village, he found a rivulet, whoſe water was boiling hot; for *Reaumur's* Thermometor being plunged into it, even at the diſtance of a league from its ſource, roſe to 69 degrees: Yet, to his inexpreſſible ſurprize, he found the plants and ſhrubs in the fulleſt vigour, though their roots were ſteeped perpetually in this hot water, and their branches were ſurrounded with the thick vapour it ſent forth, a vapour ſo ſuffocating, that the ſwallows which ventured to paſs over the ſtream, even at the height of ſeven or eight feet, fell down motionleſs. The *Spaniſh* Governor has built ſeveral baths along the courſe of this rivulet; but what aſtoniſhed him moſt, was to ſee fiſh ſwimming in this water. whoſe heat was ſo great, that he could not bear his hand in it. He uſed all poſſible means to get ſome of theſe fiſh, but their extreme agility put it out of his power to catch even one: So that all he could obſerve was, that they had brown ſcales, and were, generally ſpeaking, about four inches in length.

All fiſh regulate their time of eating and abſtinence by the temperature of the air, and the quarter whence the wind blows; and would thoſe perſons, who are lovers of angling, take the pains to keep a few ſmall fiſh in glaſſes, they might at any time eaſily foretel, from their taking or refuſing food, what ſport is to be expected, and often ſave themſelves many a weary ſtep taken to no purpoſe.

It has been obſerved, from fiſh kept in jars, that ſuch as lived awhile together, contract ſo great an affection for each other, that if they are ſeperated, they grow melancholy and ſullen, and are a long time before they forget the loſs. Two Ruffs had lived very ſociably together from *Chriſtmas* to *April* in a jar of water; one of them, at the requeſt of a friend, was given to him. After this ſeperation, that which remained was ſo affected

TAB. XXVIII

Fig. 1



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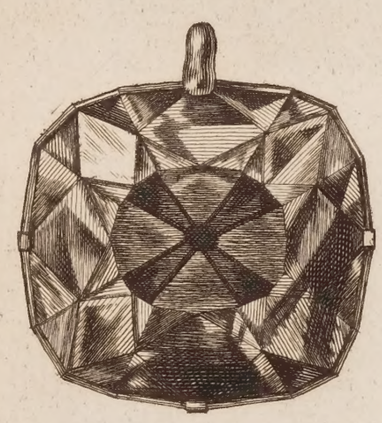

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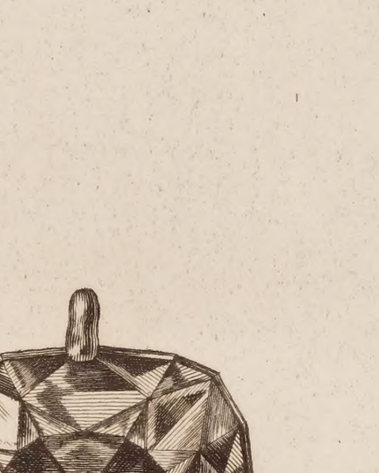

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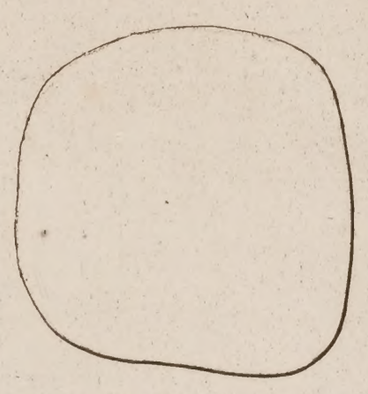


fected with grief, that for three weeks it would eat nothing. It was therefore ſent to its companion, upon which it eat immediately, recovered its former briſkneſs, and ſeemed to be very happy.

Laſtly, to all thoſe who are placed at the helm of this ſtate, I would be glad to take the liberty of putting them in mind that, in 1435, the company of Fiſhmongers of this city, greatly impoſed upon their fellow citizens in ſelling their fiſh, by preventing all foreign fiſhermen from cutting to pieces, or otherwiſe ſelling their fiſh by retail; therefore, to obviate ſuch impoſitions for the future, it was by Parliament enacted,—— That no perſon whatſoever, ſhould preſume to hinder or obſtruct any fiſherman, whether foreign or domeſtic, from diſpoſing of his fiſh as he ſhould ſee convenient, upon the penalty of 10l.——If a like act was to paſs now a-days, it would be of infinite ſervice to the inhabitants and poor of this great metropolis, &c. their health and purſes: for there reigns a general diſcontent among all degrees of people, and as the dearneſs of fiſh, and all other proviſions, is a ſubject that well deſerves to be enquired narrowly into; pray let us ſuppoſe once a famine, and its conſequences: I preſume every one has a right to ſacrifice his judgment, and give his opinion for the good of this country, that the real cauſes may be hit on, expoſed and rectified:— that we may catch a good wind, with an eye on the ſail, right the helm, or helm a midſhip, and ſo ſteer into the old right paſſage, or that point of the compaſs which will ſteer us into that deſireable harbour, called Plenty and Reaſonableneſs.———Thus we labour to throw in our modeſt *mite*, and ſo repaſs to what concerns the *method of claſſing* ſhell-fiſh, &c. However, we will ſketch down a few outlines of what regards the method of claſſing ſhell-fiſh:—All the ſhells are to be arranged under three principal claſſes; and all and every ſpecies, are to be divided into a number of families, according to their variety of characters, and are always determined by the mouth.——The firſt claſs, are called Univalve, or only one ſhell, one piece.—The ſecond, Bivalve, or two ſhells, two pieces.—The third, Multivalve, or more than two pieces.——Theſe three are the principal characters, all the other varieties in ſhells may be eaſily underſtood by compariſon, and a little ſtudy, even by thoſe that are utter ſtrangers to this entertaining ſtudy of ſhells, ſo as to refer any of them to their proper claſs and family.

By particular deſire, we have added alſo the formation of ſhells, which we ſuppoſe will be likewiſe very acceptable: they are formed from a matter which perſpires from their bodies, and hardens and condenſes in the air, and forms a viſible coat all about the fiſh.—— The animal is only produced from the egg. the ſhell is formed afterwards, the moment the animal is hatched and begins to tranſpire. What is here related concerns only the common garden ſnail, Naturaliſts ſuppoſe from theſe, the like formation of all other animals covered with a ſhell; this Mr. *Reaumur* has proved by experiments. Now to this we are obliged to join the formation of the beautiful variety of colours on ſhells, like muſical notes, and other characters, &c. The head of the ſnail, &c. is always at the mouth or opening of the ſhell, and its tail at the other extremity, or what we uſually call the top of the ſhell; and the body of the ſnail, from whatever cauſe, always turns itſelf into a ſpiral, and gives origin to the volute of the ſhell.— The neck of the growing ſnail is the part which principally forms the ſhell, and the various coloured rays, or lines on the ſhells, do viſibly appear upon the neck of the animal, And if a grown ſnail be minutely examined, you will always find them placed juſt even with the black lines or rays which twirl gradually round the ſhell. This different colour paſſes from the animal's neck, as through ſtrainers on the ſhell.—What relates to the inner lining or ceiling of their ſhelly habitation, this is always whitiſh, and has no variety of coloured lines, and is formed by the poſterior part of the ſnail's body, that proceeds from the neck.——Now, from the formation of the ſhell, and the variety of colours of the common garden ſnail, which tranſpire through the neck, from various points, or ſtrainers, as has been ſaid; it will be very eaſy to form an idea how to account for all the variations of colours, and forms of the moſt beautiful ſea-ſhells.——We ſhall conclude theſe remarks with a few lines on fiſhing, by a poet that will pleaſe, as long as Nature pleaſes.

Juſt in the dubious point, where with the pool
Is mix'd the trembling ſtream, or where it boils
Around the ſtone, or from the hollow'd bank
Reverted plays in undulating flow,
There throw, nice judging, the deluſive fly;
And as yon lead it round in artful curve,
With eye attentive mark the ſpringing game.
Strait as above the ſurface of the flood
They wanton riſe, or urged by hunger leap,
Then fix, with gentle twitch, the barbed hook:
Some lightly toſſing to the graſſy bank,
And to the ſhelving ſhore ſlow-dragging ſome,
With various hand proportioned to their force.
If yet too young, and eaſily deceived,
A worthleſs prey ſcarce bends your pliant rod,
Him, piteous of his youth, and the ſhort ſpace
He has enjoyed the vital light of Heaven,
Soft diſengage, and back into the ſtream
The ſpeckled captive throw. But ſhould you lure
From his dark haunt, beneath the tangled roots
Of pendant trees, the monarch of the brook,
Behoves you then to ply your fineſt art.
Long time, he following cautious, ſcans the fly;

Fig. 2, and 3. Is the progreſs of the lapidary of the ſaid diamond, of the firſt and ſecond cutting, all three from caſts in metal, of this valuable diamond *.

And oft attempts to ſeize it, but as oft
The dimpled water ſpeaks his jealous fear.
At laſt, while haply o'er the ſhaded ſun
Paſſes a cloud, he deſperate takes the death,
With ſullen plunge. At once he darts along,
Deep-ſtruck, and runs out all the lengthened line;
Then ſeeks the fartheſt ooze, the ſheltering weed,
The cavern'd bank, his old ſecure abode;
And flies aloft, and flounces round the pool,
Indignant of the guile. With yielding hand,
That feels him ſtill, yet to his furious courſe
Gives way, you, now retiring, following now
Acroſs the ſtream, exhauſt his idle rage:
Till floating broad upon his breathleſs ſide,
And to his fate abandoned, to the ſhore
You gaily drag your unreſiſting prize.

* *Diamond.*) By the ancients called *Adamant*, the firſt in rank, value, hardneſs, and luſtre, of all gems found in the *Eaſt-Indies*, and the *Brazils*; but theſe are not ſo fine. In *Golconda*, both merchant and miners go generally naked, with only a poor rag about their middle, and a faſh on their heads; they dare not wear a coat, leſt the governor ſay they have thriven much, are rich, and ſo enlarge his demands on them: however, when by chance they find a great ſtone, they conceal it by ſwallowing it down, till they have an opportunity of retiring with their wife and children into *Viſapour*, where they are ſafe and well uſed.——*Vid. Earl Marſhall of England. Phil. Tranſ. No.* 136. *p.* 907. For the parts of the world wherein Diamonds are found, and the various earths, &c.—The generation of gems is out of fluid ſubſtances, impregnated with mineral or metaline tinctures, and afterwards petrified.——-I was preſent at a jeweller's when he divided a little Diamond into two with his forceps, to ſhew they conſiſt of various ſtrata and fibres, and will break very often little Diamonds, if they run the point of their tool between the fibres. The fineſt Diamonds are thoſe which reſemble a drop of the cleareſt rock water; are colourleſs, and if ſuch be of a regular form, and truly made, free from ſtains, flaws, and croſs veins, &c. they will have the vivid luſtre, and the brighteſt reflex of any, and eſteemed the moſt perfect, and moſt valuable; but if they be tinctured yellow, blue, green, or red, in a high degree, they are next in eſteem; but if they partake of theſe colours only in a low degree, it greatly lowers their

4. This

value; then they are ſaid to be of the ſecond, and third water.—The moſt remarkable Diamonds for ſize known, are Governor *Pitt*'s Diamond, purchaſed by the late Duke of *Orleans*, for *Louis* the xvth, King of *France*, weighing 136 carets and a half, as we have ſaid. The Diamond of the Great Duke of *Tuſcany*, which weighs 139 carets and a half; that of the *Great Mogul*, weighing 279 1-ninth carets: and one mentioned by Mr. *Jefferies*, in a merchant's hands, weighing 242 5-16ths carets.——According to Mr. *Jefferies*'s rule the value of Diamonds, is in the duplicate ratio of their weights, and that a manufactured Diamond of one caret, is worth at a medium 8l. the *Great Mogul*'s Diamond therefore muſt be valued at 624962l. this being the value of a Diamond of 279 carets and one half.—*Vid. Jefferies on Diamonds.* The beſt book that ever was wrote, and very rare, in which you'll find a rule for the valuation of Diamonds of any weight.

The brilliant is an improvement on the Table Diamond, and was introduced within the laſt century.—Brilliant Diamond, is that cut in faces both at top and bottom, and whoſe table, or principal face at top, is flat.—Roſe Diamond is quite flat underneath, but its upper part cut in divers little faces, uſually triangles, the uppermoſt whereof terminates in a point.—Table Diamond, is that which has a large ſquare face at top, encompaſſed with four leſſer. Diamonds are ſawed, and ſome cleave them, it can only be cut and ground by itſelf, and its own ſubſtance, which is Diamond duſt.——The Diamond reſiſts the force of the ſtrongeſt fires, but muſt be taken out carefully, and ſuffered to cool by degrees, otherwiſe it will crack and ſplit in pieces. They have been ſuppoſed to be entirely unſubduable by common fire, &c. *Vid. Wm. Lewis*'s *Notes on C. Neumann*'s *Chym. Works, p.* 6.——That minerals, metals, gems, &c. having lain in the earth from the creation, or have done ſo ever ſince *Noah's flood*, nobody will diſpute, but that they never grew, is not probable, and ſeems neither to have been the intention of Providence, ſince the growing of metals, ſtones, &c. we are ſenſible of in what has been mentioned before. *Linſchoten* ſays, that in the *Eaſt-Indies*, when they have cleared the Diamond-mines of all the Diamonds, in a few years time they find in the ſame place new Diamonds produced.——We read likewiſe in many good authors, and hear it from every mouth, that a diamond is made ſoft, and broke

by

4. This Model * of *Governor Pitt's Brilliant Diamond*, which was purchaſed by the late *Duke of Orleans*, for the King of *France*, for 135,000l. the preſent King wears it on his hat inſtead of a button.—Round this model of the brilliant, is engraved, on a ſilver frame, viz. This is the model of Governor *Pitt*'s Diamond, weight 136 carets and a half, was ſold to *Lewis the 15th of France*, Anno. Dom. 1717.

5. The model of the Great *Duke of Tuſcany*'s *Diamond.* This fine roſe Diamond, weighing 139 carets and a half, but is not ſo valuable, nor has it ſo vivid a luſtre. This Diamond formerly belonged to *Charles the Bold*, the laſt Duke of *Burgundy*; when killed, and his army defeated in the battle of *Nancy*, it fell into the hands of a common ſoldier; but being ignorant of its value, ſold it for leſs than a crown. One of the Grand Dukes of *Tuſcany* afterwards, by purchaſe, became poſſeſſed of it, and it was preſerved in the family of *Medicis* for a long time, but at laſt came into the hands of the preſent *Emperor of Germany*, who convey'd it to *Vienna*.

6. Is the true character, expanſion, depth, and workmanſhip of the King of *France*'s large brilliant Diamond, above mentioned.

7. Ditto of the Great Duke of *Tuſcany*'s Diamond.

8. The ſhape, ſize, or out-line, of the large Brilliant, of the Empreſs of *Ruſſia*, from an extract of a letter from the *Hague*, *Jan.* 2, 1776, my note runs thus, "We learn from *Amſterdam*, that Prince *Orlow* made but one day's ſtay in that city, where he bought a very large brilliant for the Empreſs, his Sovereign, for which he paid to a *Perſian* Merchant there, the ſum of 1,400,000 Florins, (*Dutch* money,) a Florin in *Holland* is valued at 20d. This is all I can oblige the reader with, which I had from Mr. *Bell*, a Jeweller.

9. A Rough *Egyptian* pebble, broke oblique into two parts; only one part is ſhewn here, on which is a ſtriking likeneſs of the head of *Chaucer*, the father of the *Engliſh* poets, and is entirely by the pencil of nature, without any aſſiſtance of art.—The *Egyptian* pebbles are a remarkable kind of ſtones, from their being variegated with curious characters, thoſe which have a va-

riety

by the blood of a goat, but not except it be freſh or warm, and that not without blows; and then alſo it will break the beſt anvils and hammers of iron.—But on examination, we find a Diamond ſteeped in goat's blood, rather increaſeth in hardneſs, than acquiring any ſoftneſs by the infuſion; for the beſt we have are comminuible without it; and are ſo far from breaking hammers, that they ſubmit to piſtillation, and reſiſt not an ordinary peſtle. *Vid. Sir T. Brown's*, *b.* 2. 92.—An univerſal Author of great *powers*, and whoſe works have been tranſlated into almoſt all languages.

* *Model.*) In ſhewing the draught of the model of *Pitt*'s brilliant, and mentioning its hiſtory to many people,

riety of colours are valuable, and now we will give a ſlight deſcription of another kind of Diamond, meaning *Chaucer*: it is univerſally agreed, that *Geoffry Chaucer* was born in the ſecond year of the reign of King *Edward* III. Anno. Dom. 1328. His firſt ſtudies were in the Univerſity of *Cambridge*, he was removed to *Oxford*, in order to compleat his ſtudies, he became, as *Leland* ſays, "a ready logician, and ſmooth rhetorician, a pleaſant poet, a great philoſopher, an ingenious mathematician, and a holy divine. That he was a great maſter in aſtronomy, is plain by his diſcourſes of the aſtrolabe. That he was verſed in *Hermetic* philoſophy, (which prevailed much at that time) appears by his Tale of the Canons Yeoman: his knowledge in divinity is evident from his Parſon's Tale, and his philoſophy from the Teſtament of Love." As to his genius as a poet, *Dryden* ſpeaking of *Homer* and *Virgil*, poſitively aſſerts, that our author exceeds the latter, and ſtands in competition with the former.—In reſpect of painting the portrait, or character of this great genius; one may ſee his very temper on this *Egyptian* pebble, which is a compoſition of the gay, the modeſt, and the grave.

"*True Wit is like a brilliant Stone,*
"*Dug from the India Mine;*
"*Which boaſts two various pow'rs in one*
"*To* CUT *as well as* SHINE!
„*Genius like that, if poliſh'd right,*
"WITH *the ſame Gifts abounds;*
"*Appears at once both keen and bright,*
"*And* SPARKLES *while it* WOUNDS."

TAB. XXIX.

people, it became the common diſcourſe of the town. imagine, a diamond in its natural roughneſs, would not have made a more brilliant figure in *Jagrenat's* head than a piece of allum.——If any of your correſpondents will give ſome account of this remarkable gem, it will probably be an entertainment to ſeveral of your readers."

J. C.

This account differs, I think, from the common one of that Diamond, which is, that it was brought from its native bed, concealed in a gaſh which a ſlave had made in his leg.——In what condition was it when it came to Mr. *Pitt's* hands? If rough and unpoliſhed, I ſhould not doubt of the ſuppoſed ſacrilege; for I

To which we anſwer thus:——Sir, it was *Thomas Pitt*, Eſq. (of a noble family, which were anciently of *Blanford*, in the County of *Dorſet*,) who, in the reign of Queen *Anne*, was made Governor of *Fort St. George*, in the *Eaſt-Indies*, where he reſided many years, and there purchaſed the above Diamond, which he ſold to the King of *France*, for one hundred and thirty-five thouſand pounds.——The following true account of his purchaſing the Diamond, and to vindicate the Governor's character, was printed ſome years ago in the *Daily-Poſt*, *Nov.* 3, 1743.—"Since my coming into this melancholy place of *Bergen*, I have been often thinking of the moſt unparallelled villainy of *William Fraſer*,

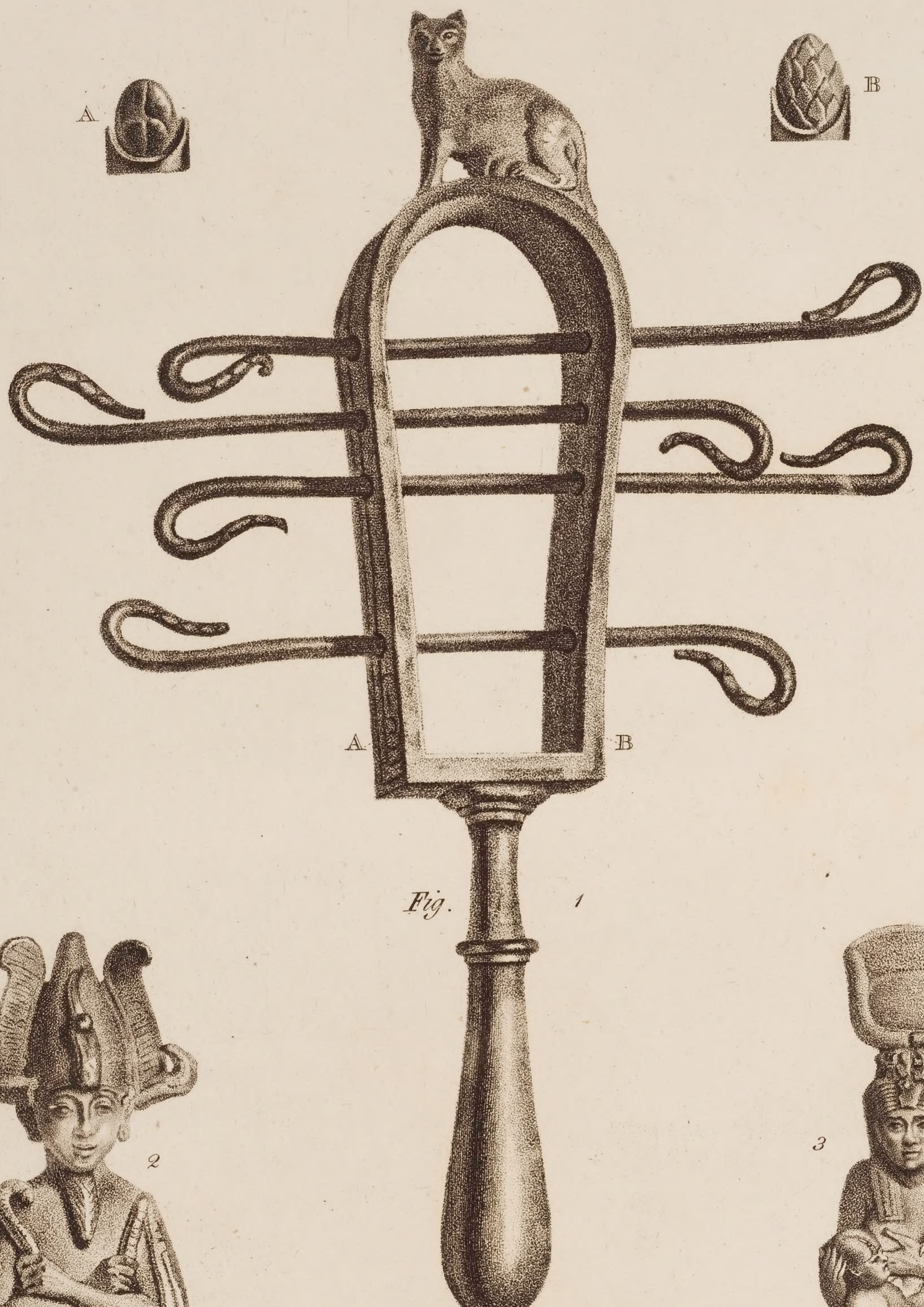


Fig. 1

2

3

TAB. XXIX.

Antiquitates Ægyptiacæ, Sistrum, &c.

Fig. 1. A *Sistrum*, from Cardinal *Gualtieri*'s collection, it's an ancient Musical Instrument or rattle, in form of a racket, traversed by four X moveable

Fraser, Thomas Frederick, and *Smapa* a black merchant, who brought a paper before Governor *Addison,* in Council, insinuating that I had unfairly got possession of a large Diamond; which tended so much to the prejudice of my reputation, and the ruin of my estate, that I thought necessary to keep by me the true relation how I purchased it, in all respects, that so, in case of sudden mortality, my children and friends may be appriſed of the whole matter, and so be enabled thereby to put to silence and confound those, and all other villians, in their base attempts against either.— I having not my books by me at present, cannot be positive as to the time; but for the manner of purchasing it, I do here declare and assert, under my hand, in the presence of God Almighty, as I hope for salvation, through the merits and intercession of our Saviour *Jesus Christ,* that this is the truth, and, if it be not, let God deny it to me and my children for ever; which I would be so far from saying, much less leave it under my hand, that I would not be guilty of the least untruth in the relation of it, for the riches and honour of the whole world.

About two or three years after my arrival at *Madras,* which was in *July,* 1698, I heard there were large Diamonds in the country to be sold, which I encouraged to be brought down, promising to be their chapman, if they would be reasonable therein; upon which *Jamchund,* one of the most eminent Diamond-merchants in those parts, came down about *December,* 1701, and brought with him a large rough stone, about 305 mangelms, and some small ones, which myself and others bought; but he asking a very extravagant price for the great one, I did not think of meddling with it; when he left it with me for some days, and then came and took it away again, and did so several times, not insisting upon less than 200,000 pagodas; and, as I best remember, I did not bid him above 30,000, and had little thoughts of buying it for that; I considered there were many and great risques to be run, not only in cutting it, but whether it would prove foul or clean, or the water good; besides, I thought it too great an amount to adventure home on one bottom; but *Jamchund* resolved to return speedily to his own country, so that, I best remember, it was in *February* following he came again to me, (with *Vincaty Chittee,* who was always with him when I discoursed him about it) and pressed me to know whether I resolved to buy it, when he came down to 100,000 pagodas, and something under, before we parted, when we agreed upon a day to meet and to make a final end thereof, one way or other, which I believe was the latter end of the aforesaid month, or beginning of *March,* when we met in the *Consultation-Room,* where, after a great deal of talk, I brought him down to 55,000 pagodas, and advanced to 45,000, resolving to give no more, and he likewise not to abate, so delivered him up the stone, and we took a friendly leave of one another: Mr. *Benyon,* was then writing in my closet, with whom I discoursed what had passed, and told him now I was clear of it; when about half an hour after, my servant brought me word that *Jamchund* and *Vincaty Chittee,* were at the door, who being called in, they used a great many expressions in praise of the stone, and told me he had rather I should buy it than any body, and, to give an instance thereof, offered it for

50,000 ;

moveable bars, the ends of which are like ſerpents' tails. This Siſtrum * was conſtantly uſed in *Egypt* by the prieſt of *Iſis* and *Oſiris*, in the celebration of the feaſt, when the *Nile* began to riſe, and for beating time in concerts, &c. ſhaking it from the right to the left, to make a tinkling, and irregular clattering noiſe; which to the ancients muſt have been more melodious than what it is to our modern ears.—Inſtead of recommending its muſical ſound, I think it rather a burleſque on that noble ſcience; though we have ſeen people that could entertain great lovers of muſic, even on a ſalt-box, &c. when handled by a ſkilful artiſt. The uſe of it in divine ſervice was only done in order to excite the devotion of the prieſt who officiated.—The *French Encyclopædia* tells us, that it was uſed by the *Hebrews* in their rejoicings, for we read 1. *Reg.* xviii. *V.* 6. that when *David* returned from the army, when he had killed *Goliah*, the women came out to meet him, ſinging and dancing with the Tabors and Siſtrums. (A.B.) are ſome fruit in alto-relievo, on each ſide of the Siſtrum, marked (A.B.) and not ſo eaſily

made

50,000; ſo, believing it muſt be a pennyworth if it proved good, I offered to part the 5000 pagodas that were between us, which he would not hearken to, and was going out of the room again, when he turned back and told me that I ſhould have it for 49,000; but I ſtill adhered to what I had before offered him, when preſently he came to 48,000, and made a ſolemn vow he would not part with it a pagoda under; when I went again into the cloſet to Mr. *Benyon*, and told him what had paſſed, ſaying, that if it was worth 47,500, it was worth 48,000*; ſo I cloſed with him for that ſum, when he delivered me the ſtone, for which I paid him very honourably, as by my books appear. And I here farther call God to witneſs, that I never uſed any threatening word at any of our meetings, to induce him to ſell it me; and God himſelf knows it was never ſo much as in my thoughts ſo to do: Since which I have had frequent and conſiderable dealings with this man, and truſted him with ſeveral ſums of money, and ballanced ſeveral accounts with him, and left upwards of 2000 pagodas in his hands at my coming away: So, had I uſed the leaſt indirect means to have got it from him, would he not have made himſelf ſatisfaction, when he had my money ſo often in his hands? Or would I have truſted him afterwards, as I did, preferable to all other Diamond-merchants? As this is the truth, ſo I hope for God's bleſſing upon this, and all my other affairs in this world, and eternal happineſs hereafter. Written and ſigned by me, in *Bergen*, *July* 29, 1710.

THOMAS PITT."

Mr. *Salmon*, author of the *Univerſal Traveller*, ſays, *p.* 165, vol. 1. That he was upon the ſpot at the time of this tranſaction, and is able to refute the ſcandalous ſtories raiſed on the Governor about it.

The above account agrees in every reſpect, with that which I had from the Right Hon. Lord *Rivers*'s own mouth. This Diamond was conſigned by Governor *Pitt*, to Sir *Stephen Evance*, of *London*, Kt. It appears by an original bill of lading, that it was ſent in the ſhip *Bedford*, *Captain John Hudſon* commander, *March* 8, 1701-2, and charged to the captain at 6500 pagodas only. The date of this bill of lading agrees with the time, the governor mentions, of his purchaſing that Diamond in *India*.——I have been ſince informed that the workmanſhip of this ſtone coſt 5000l.——Dr. *Jefferies* will have, that it was ſold for 135,000l. but 5000l. thereof was given and ſpent in negociating the ſale of it. The Diamond is generally ſaid to approach near to one of the firſt water, and hath only a foul ſmall ſpeck in it, and that lying in ſuch a manner as not to be diſcerned when the ſtone is ſet. He deſcribes the errors of the manufacture of this brilliant Diamond, and how it might be improved. The conſequence of this will be the augmentation of its luſtre, and heightening its value.

* *Siſtrum.*) But ſometimes we ſee the *Siſtrum* at the top, ornamented with three figures; that of a cat with a human face in the middle, the head of *Isis* on the right ſide, and the head of *Nephthys* on the left.——

* 20,400l. Sterling, at 8*s.* 6*d.* per Pagoda.

And

made out as ſome will have; (A.) I take to be the fruit of the Perſea. (B.) The *Lotus*, † or bloom, which is beginning to open; and (C.) repreſents a female cat, or one of their great gods, called *Ælurus*,

2. *Oſiris.*

And ſometimes a cat's head on a human body, the character of the face being a compoſition of the cat and of the human. *Vid. Montfoucon. ſup. Vol.* 11. *B.* vi.—Thus was the cat, or the *Great God Ælurus*, variouſly repreſented, and what is worth notice is, that they had the greateſt veneration for cats imaginable, held that animal in great honour, and when dead embalmed their bodies.——We need not wonder therefore at ſeeing ſo many monuments of the ſaid animal repreſented under different forms. And if a cat was killed, either deſignedly or by accident, the unfortunate criminal was puniſhed with death.——That this animal was counted really very holy, and the favourite idol of many ages, may be ſeen in the time of *Tiberius*, at a city in *Egypt* (as *Diod. Siculus* relates) where more than 7000 *Romans* were killed by the *Egyptians*, in a tumult, becauſe one of the *Roman* ſoldiers had killed a cat, an *Egyptian* God——If the Reader pleaſes to remember what I ſaid in a former page, concerning *Diana*, how ſhe transformed herſelf into a beautiful cat, and *Iſis*, who was often repreſented with a creſcent, ſignifies the Moon's increaſe at a certain ſeaſon; any perſon from this may ſoon conceive that *Diana* and *Isis* are the ſame, only depicted in form of a cat on this Siſtrum: which, conſidering the ignorance of thoſe times, and their deteſtable idolatry, its not ſupriſing to read of ſo much blood being ſhed.——But to ſpeak like a *Chriſtian*, I have ſeen, by chance, people taking a delight in doing miſchief, and wantonly kill a cat, though there is not one verſe in the *Old* or *New Teſtament*, which mentioned it to be a ſin; yet I believe, in the ſight of God, its looked on as a degree of murder, if a man in a frolic or paſſion kills an animal, provided its harmleſs and beneficial to him.—I am not aſhamed to own being fond of my cat, as a companion, there is ſomething ſolitary and hermit-like in their behaviour, ſuiting that retired life ſo much deſired by authors; and a great deal may be learned from theſe animals, according to the old proverb:

" *Men and Dogs go abroad,*
" *Cats and Women ſtay at Home.*"

Or when the cat is away the mice play: and who muſt not own, but a cat may look at a king;——Every body knows them to be uſeful animals, and as it was a great crime in *Egypt* to kill a cat, I dont doubt but they had plenty of them. In ſhort, the chief is to know the uſe of the Siſtrum, which is this: the cat on the top ſignifies the Moon's influence on the annual riſing and falling of the *Nile*, this degree is repreſented by the bars, the yearly riſing by the circular tails of the ſnakes, thereby becoming the ſymbol of the principal motion, and fertility of all things, further ſeen by the blooming Lotus, and Perſea, a tree growing in *Egypt*, like a peach. *Vid. Plin.* 15, 13. The *Egyptians* know the infallible ſign by their *Zodiac*, when the *River Nile* began to riſe, and retired immediately to the higher grounds, which flowing begins in the month of *May* or *June*, and is uſually at the height in *September*, from which time the waters decreaſe till *May* or *June* again.——The *Canopus*. *Vid. p.* 33 and their fields and gardens they uſed to fill with great ceremony annually, when the *Nile* was at a certain height.———This was the time when the Siſtrum was chiefly uſed, for they knew that the fruitfulneſs of *Egypt* depended on this; and it was thereby rendered the moſt fruitful country in *Africa*. That it was uſed in their tragic ſongs on *Osiris*, according to *Lucanus*, is true, but, as to its being a warlike inſtrument, we can hardly believe, from the paſſage of *Virgil*: " *Regina in mediis patrio vocat agmina Siſtro.*"—This is rather to be underſtood, that it was their country, and that it was *Isis*, held up to them by their queen, *Cleopatra*, for which they fought, and by which ſhe wanted to inſpire them with courage; but not to mark the various ſteps in marches, for the ſound of this Siſtrum would have been of no more ſervice than playing on the jews-harp.

The ſubſtance of the above Siſtrum is copper, the ſame ſize. And according to *Apuleyus* is ſometimes of ſilver and gold. *Jer. Boſſius* wrote a treatiſe on the Siſtrum, intitled, *Isiacus de Siſtro.*

* *Lotus.*) The fruit of the Lotus, was by the ancients imagined to be endued with the virtue of making ſtrangers forget their native country, *Pitiſc. Lex. Ant. in voc.* An herb, of the ſeed whereof the *Egyptians* made bread, being like millet. *Vid deſcr. Plin.* 13. 17. *and our Tab. of Tickets, p.* 62. where we have given a Botanical deſcription. I ſhould have been very glad to have met with a real Lotus, a dried one, or one painted from Nature, in its native ſoil, or a tranſplanted one; in order to compare them with the various pictures on mummies or monuments, &c. for in drawing of different figures, I ſoon found the variety of characters there is among the *Egyptian* flowers

and

2. *Oſiris.** with a Mitre on its Head, in the form of a cone; on each ſide of which is a *Pinna*, or plume radiated, below that an ox's horn, broken at the end, and a Colocaſia on the forehead, with a long beard under his chin. His hands meet at his breaſt, the right holding a *Pedum* or ſcepter, and the left a whip. His body is covered from the neck to the ancles, with a cloſe linen garment, in the ſhape of a mummy, height ſeven inches and three quarters.

3. *Iſis*, † ſitting, with *Orus* in her lap, and a *Calathus* or baſket on her head, in which was probably the Moon's orb, or the four elements, incloſed on each ſide with the horns of an ox, her uſual attribute; but that is now broken off, ſhe has a lote on her forehead, and long hair, which falls down her back behind, and from each ſhoulder before, to her breaſt. Her right hand is placed under her left breaſt, and with the other ſhe ſupports her infant ſon. She has bracelets on her arms; and the lower part of

and fruits, and in comparing even various Lotuſes, &c. I met with ſome difference in reſpect to each other, as if there were ſeveral ſpecies of Lotus, or the fault of the artiſt in not giving a true repreſentation of Nature, but drawing them in an ornamental-like manner; thence it comes that antiquaries cannot form a right idea, and make miſtakes in their demonſtrations; either from tranſcribing bad authors, or confounding different fruits, &c. together. I muſt add this further concerning the Lotus, and other fruits and leaves, &c. found on the heads of *Egyptian* Gods: that they ſometimes repreſented theſe as in the bud, bloſſom, and in full growth, all theſe form ſo many characters, that thoſe who were not well acquainted with theſe vegetables, have taken them all for different Fruits, whereas they were all one; beſides their being ſometimes ſculptured with the fruit alone, or without the leaves, and ſometimes the fruit cut open. I leave the reader to judge, for want of being well acquainted with the different fruits, leaves of *Egypt*, in reſpect of botany, how theſe antiquaries have groped, and what blunders have not been made.—To return to onr Lotus, what is worth remarking, is: that it riſes above the ſurface of the water, when the Sun appears, and dives by degrees under again, when the Sun ſets. From this phænomenon, perhaps it became the ſymbol of *Oſiris*, becauſe the relation they thought it had to the Sun. ——It was a long while after theſe notes were finiſhed, that by chance I met *M. Mahudel*, in the *Memoirs of Belles Lettre*, (*T.* 3. *p.* 181.) who has wrote an accurate deſcription on five principal *Egyptian* plants, &c. viz. the *Lotus*, the *Egyptian Bean*, the *Colocaſia*, the *Perſia*, and *Muſa*; they where not only referred to the *Egyptian* Theology, but were alſo uſed for food. The above author gives the fruit and leaves drawn from nature in two Copperplates, and the *Egyptian Lotus*, the *Bean*, &c. are repreſented here on various figures, as *Oſiris Iſis*, *Harpocrates*, &c. The *Colocaſia*, in form like an Aſſes ear, or horn, in which the fruit lies, we find on the head of *Orus* or *Harpocrates*: the Perſea leaves reſemble a tongue, and the kernel a heart; and on that account it was conſecrated to *Iſis*: the fruit is placed on the heads of their idols, ſometimes whole, and ſometimes cut in two, to exhibit the kernel; the Muſa has large obtuſe leaves,, found on the heads of antique figures, and were devoted to the local deities of *Egypt*. All theſe fruits were good to eat, and from their Character as to form, and alſo the leaves, &c. it has occaſioned all thoſe myſterious doctrines of ſymbols, and denoted the attributes of the *Egyptian* Deities.

* *Osiris, Sol* and *Nilus*, or the *Sun* and *Nile*. The ſon of *Jupiter* and *Niobe*, who was the firſt who taught the *Egyptians' Huſbandry*. *Tib.* 1, 7. 28. He was murdered by his brother *Typhon*. His wife after long ſearch found his body, and buried it in the Iſland *Abatos*; at which time a very large ox was ſeen, which taking to be him, ſhe worſhiped under the name of *Apis* and *Serapis*, this ox, being a ſymbol of huſbandry: the *Iſraelites* in imitation of which made their calf.——They had an annual cuſtom of going to ſeek him, and having found him, returned with ſhouts of joy. *Vid.* That excellent *Roman* Satyriſt in the time of *Domitian*, and *Trajan*, *Juv.* 8. 29.

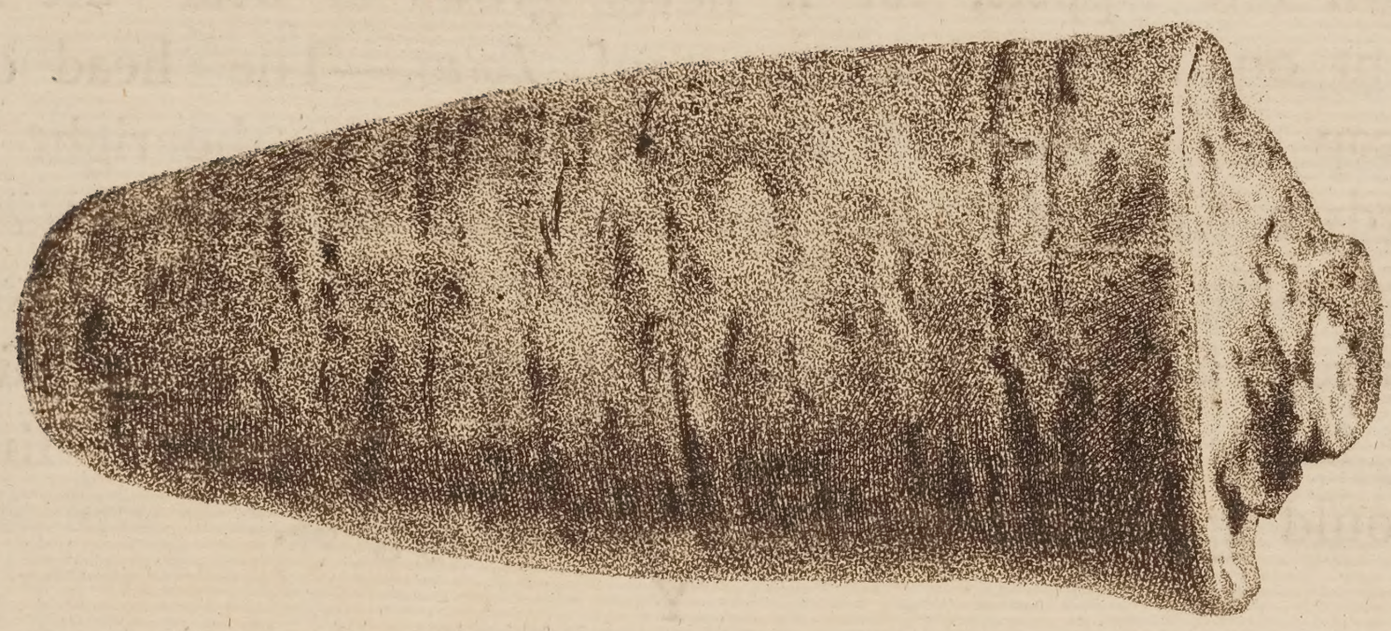
† *Isis, or Io.*) Daughter of the River *Inachus*, whom *Jupiter* debauched and transformed into an Heifer; *Juno* having ſmelt the affair out, begged her of him, and ſhe was immediately watched and kept by *Argus*, with his hundred eyes, who was killed by *Mercury*, in *Egypt*, where he was ſent by *Jupiter*.——*Io* being ſtung by a gad fly, ſent by *Juno*, fled into *Egypt*, where

of her body from the waiſt to her ancles is cloathed with a linen garment like that of *Oſiris*. The head of *Orus* is ſhaved, except one large lock which remains on the right ſide, reſting on that ſhoulder. He has alſo a *Colocaſia* on his forehead, and his body is naked. Height ſeven inches; the ſubſtance ſtone, very much reſembling what we call a hone, the hair of *Iſis* I take to be covered over with a ſtriped kind of ſubſtance, hanging down like lappets, for it never grows ſo near the forehead, and the Ornament on her head a crown of *Lotus*.—The head of *Orus* ſeems to have a cap on, which folds round in a point on the right ſhoulder. He was afterwards a King of *Egypt*, and the *Apollo* of the *Egyptians*. *Vid. Plut. in Iſid. & Oſir.*—Fig 1, and 2. from Colonel *W. Lethieullier*'s collection. The engraver has reverſed both the figures, which the reader is deſired to excuſe, and the left hands of each figure, &c. we are to ſuppoſe the right, or as the print would appear if viewed in a looking-glaſs.

where, after her keepers death, ſhe recovered her former ſhape, and after her marriage with *Oſiris*, ſhe was called *Iſis*, the great Goddeſs of the *Egyptians*. *Vid. Ov. Met. fab.* 11.——*Orus*, or *Harpocrates*, their ſon, is generally repreſented in the ſame temples, holding the fore finger of his left hand on his lips, *Varro* ſays, the meaning of this was, that no one ſhould dare to ſay that theſe Gods had been Men formerly; and the law inflicted death upon any who ſaid that *Serapis* was once a mortal man. The *Egyptians* worſhiped him as the God of Silence, being the greateſt mark of prudence, and a reverential awe for the divinity. From the collection of Colonel *William Lethieullier*, left by his will, dated *July* 23, 1755.

Oſiris and Iſis, having taught the *Egyptians* huſbandry and letters, and being endowed with greatneſs of mind, and by enjoying ſuperior talents, they civilized that country, and the *Egyptians* became a great and mighty people. Having thus by courteſies and kindneſs roſe their fame, they obtained the admiration of the ignorant, the more ſenſible part not being able to extinguiſh the vulgar opinion, were obliged to ſubmit, and they both reigned over *Egypt*.——Their excellent talents and kindneſs being ſo predominant over the dark ignorance of *Egypt*, that they ſuppoſed them to be beings far ſuperior to human nature; till at laſt they built them temples, and adored them as the greateſt Gods of *Egypt*; nay their gratitude and profound reſpect, went ſo far to their ſupreme benefactors, as they call them, *Iſis*, who they ſaid was every thing, that upon the pavement of the temple, there was this ſuperſtitious inſcription; *I am every thing that hath been, that is, or that will be, and no mortal has yet lifted up my veil.*—-Thus *Plutarch* informs us: as to the ſymbols they bear, *Oſiris* is adorned with a ſceptre like a king, and armed with a whip, to denote the ſymbol of the Sun, which regulates the courſe of Nature, the leader and inſpector of al things.——*Iſis* is the mother of Nature, who contains, feeds, and ſupports all things; likewiſe the Moon, for ſhe is painted with horns, and like a teeming woman, with a fine ſwoln boſom, nurſing a naked little boy:—*Orus*, who, according to *Ath Kercher*, ſignifies the created world fed and maintained.——*Iſis* and *Oſiris* may be called by an infinity of names, and are often repreſented with various attributes; according to the different hiſtories, feaſts, works, and to the ſeveral offices in each aſcribed to them.——In fine, *Iſis* is taken for all things according to the *Egyptian* Theology, and is the ſame as all the Goddeſſes, and *Oſiris* as all the Gods.——Thus we ſee how tbe *Egyptians* veiled over the face of their knowledge, in the gloomy labyrinth of hieroglyphics, and other ſigns. To unlock this treaſure, or to take off the maſk, ſo that the truth may be viewed in its pure character, is no eaſy taſk; for whatever demonſtrations we meet with, are all now-a days looked upon as conjectures only: and though many learned men might perhaps have miſſed the mark, yet it muſt be allowed that ſome very ſublime compariſons, and moſt ingenious explanations have been made, which perhaps in their kind, might be full as good as their hieroglyphic knowledge, if the truth of thoſe was known.——What reſpects their learning, for which *Egypt* is the miſtreſs of the World; and ſome of the Eaſtern nations were noted for their knowledge in polite literature; both in Scripture and Profane hiſtory: and as to its antiquity, *the origin, or mother of all arts and ſciences*: *Job* was thence, likewiſe *Brachmans* and *Gymnoſophiſts*. *Moſes* and

An Urn of Ibis.



4. *An Ibis*, * preſerved by the *Egyptians* in an earthen red cylindrical pot, or Urn, ſealed up with a white cement. In theſe are contained ſometimes hawks, &c. given to Sir *H. Sloane*, by my Lord *Sandwich*, who brought it from the Pyramids of *Egypt*.—The cylinder is a body, having two flat ſurfaces, and one circular, and this *Ibis* was the hieroglyphic of *Mercury*.

—† *Mendes*,

and *Daniel*, received their education from them: and many of the ancient philoſophers travelled into that celebrated country for learning, as *Pythagoras* and *Democritus*,———" but *Solomon*'s wiſdom excelled the wiſdom of all the children of the Eaſt country, and all the wiſdom of *Egypt*. *Vid.* 1 *Kings*, *c.* 4, *v.* 30.———But all theſe *Egyptian* figures and hieroglyphics, amulets, &c. among the ſenſible and religious chriſtians, are looked upon at preſent as ſuperſtious and downright idolatry; and was any perſon to reverence or wear them at preſent, he would be laughed at, as they do with theſe people among us, who carry about them a *little mutton-bone*, and *ſuck* it now and then, as I have ſeen, that they may not be plagued with the cramp, commonly called the cramp-bone; beſides others I know, who are as it were bewitched with downright Paganiſm, by being great obſervers of times and ſeaſons, of lucky and unlucky days, and omens, &c. &c.

* *Ibis.*] A bird in *Egypt*, with a long hooked bill of a fine red, long ſtiff legs of the ſame, and the colour of its feathers all over of a fine ſhining black; it eats up the ſerpents, deſtroys the locuſts, &c, that infeſt that country, and it lives about the *Nile*, though it never enters the water, it generally builds its neſt upon palm trees, to avoid the cats; *Aldrovandus* relates, that the fleſh of the Ibis is red, like a ſalmon's, and ſweet, the ſkin very hard, and ſmells like wild fowl; its a ſpecies of ſtork, which the *Dutch* call Oyevaar. It is a bird of paſſage. " Yea, the ſtork in Heaven knoweth her appointed times, and the turtle, and the crane, and the ſwallow obſerve the time of their coming;" *See Jer. c.* 8. *v.* 7. The *Egyptians* have recourſe and invocation to theſe birds called Ibis, and worſhiped them as a God, when they are troubled and annoyed with ſerpents. *Vid. Cic. N. D.* 1. 29. *and Plin. l.* 10. *c.* 28. And what is worth remarking is, that this bird Ibis, (which I mentioned in my note, *page* 49.) invented the clyſter, and not the ſtork, for this black bird having a falcated beak, which ſerved him as a ſyringe or pipe to ſquirt water into his poſteriors, to purge and cleanſe its body; whence the Apothecaries may boaſt the antiquity of their profeſſion; we need

—† *Mendes*, or *Pan*, a vignet; *Vid. for the plate p.* 44. A demi-relievo, of the famous Idol in *Mendes*. (*lingua Ægypt. hircus*) a city of *Egypt*, where *Pan* and a buck goat were worſhiped. *Strab. lib.* 17. That very learned, and well verſed Geographer, and great admirer of *Homer*, many verſes of whom he cited and explained.—The artiſt's performance of *Mendes* is excellent, diameter 14 inches two eights.

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need not wonder that the ſuperſtitious Egyptians held this bird in the greateſt veneration. and after death made a *Mummy* of it, if we conſider the quantity of vermin it deſtroyed every year, occaſioned by the overflowing of the *Nile*.

I am not going to aſſiſt in ſacrificing to idolatry, but what perſon is there living, that would not reſpect and admire, and keep in reſemblance any ſubſtance, or being, &c. which preſerved its *Life* or *Property?* the *Oyevaar*, or ſtork, is a kind of Ibis, and the *arms*, of the famous village the *Hague*.—I have been informed that the burger-maſters at that place puniſh very ſeverely all thoſe that ſhoot them, or any wiſe kill theſe birds, or young.(their yearly viſitors) with what is called their *Pecuniary Puniſhments*; if they have any Money, and thoſe who are poor with whipping, and burning them on their backs, with this very ſignature of the ſtork and for other crimes. I need not tell how ſevere the *Dutch* are in the puniſhments of their criminals, which I approve, and perhaps this being the ſole reaſon to keep in awe all their ſubjects and why there are ſo few people proſecuted cuted and executed in *Holland*, &c. *Pecuniary Puniſhments* are preferred before any other whatſoever in that country; for who loves money better than the *Dutch?* next that *Labour*, and indeed they well deſerve the name of the *Wiſe States of Holland*, a patron for labour, and acquiring riches, &c.———The *Egyptians* embalmed all manner of birds, for their is ſtill to be ſeen in the field of mummies a well of birds, according to the deſcription of Mr. *Melton*, an *Engliſhman*. *Vid.* Mr. *Le Brun*, where in ſeveral paſſages hollowed in the rock, they found many earthen pots, or Urns, with preſerved birds *embalmed*, one in each; likewiſe *Hens' Eggs* empty, but ſtill whole.———They had likewiſe *Cottages*, where they fed the *Ibis*, and it was a law in *Egypt*, that all *Birds* and *Quadrupeds* born among them ſhould have *keepers*, for they eſteemed all ſuch animals as ſacred: ſo *Heredotus* relates in his *Euterpe*. *Cap.* 65. (The father of the hiſtorians, who wrote nine books of a *General Hiſtory* in the *Ionic* Dialect, which the learned aſſembly of *Greece* ſtiled the *Nine Muſes*, a muſe to each book, and indeed his language is very ſweet and elegant; as may be ſeen, from ſeveral quotations inthis book, &c.)

* *Mendes*.) Its ſubſtance a dark *blue ſtone*, hard and very heavy. This goat's head I take to be the true repreſentation of *Pan*, the god of ſhepherds, hunters, and all country diverſions and exerciſes. Mythologiſts will have that the univerſal Nature was expreſſed by him, *Homer* ſaith that he was called *Pan*, which ſignifies *all* or *Nature*. He is ſometimes ſculptured and depicted half man and half goat. I have ſeen an ancient ſtatue of him, which was really ſublime; where the face partook of a buck goat, the remainder of the other members of the human body, on the ſame proportion and plan as if a goat had been metamorphoſed into a human body, and in which the animal's character was yet viſible, being a compoſition of the human and brute. The ancient ſtatues are not equally good, but this is the beſt antique, I prefer it before any other. I could here mention ſeveral figures, whoſe ſublime parts are overlooked, but it's not my intention to meddle with any thing that belongs to my profeſſion. I do not love to paint or draw in words.—This figure of *Pan* is a ſight enough to frighten old women and children, for, as I have ſaid, he reſembles a beaſt rather than a man, having large horns, a chaplet of pine on his red ſmiling face, with the feet and tail of a goat, the hairy ſubſtance dying away upwards on his thighs, his drapery, a ſpotted leopards's ſkin, a pipe, with ſeven uneven reeds, in one hand; and a crooked ſtaff in the other.——It is as rich a *Fable*, as any I know, and cannot part with it; conſidering how ingeniouſly the ſecrecies of Nature are united in this *Pan*, which its name itſelf declares to be the ſymbol of the univerſe.——His upper part being human ſignifies the celeſtial globe, which is beautiful, radiant, and ſmiling, like his face, whoſe horns ſymbolize the Sun and Moon, his hair and beard the rays of the Sun; the redneſs of his face is like the ſplendor of the ſky, and the ſpotted ſkin or drapery, the ſtars, which beſpangle the firmament; as to the pipe with ſeven uneven reeds, theſe are the ſeven planets which make the harmony of the ſpheres; his ſheep-hook bending round at the top, are the years turning in one another; but the deformity of his lower ſhaggy members, ſignifies the terreſtial globe, inhabited or adorned by beaſts, trees, ſhrubs, or whatever is below; laſtly, the goat's feet might be

taken

TAB. XXX.

Aves, Birds.

Fig. 1. 2. *and* 3. HUMMING *Birds*, from *America*, called *Guainumbi*; in *Zoology*, there are many ſpecies of them, the ſmalleſt of all the feathered race figure 1. and 2. are Birds in *Miniature* indeed; it flies very ſwiftly, and makes a noiſe exactly like the humming of a bee, and not much larger than the humble bee, it does not perch on the flower, but hovers over it, and can ſuſtain itſelf a long time on the wing, and in that poſture thruſt its little beak and tongue, which is remarkably long, into flowers and bloſſoms, the juices of which it ſucks and feeds on.——— There is no ſuch thing as keeping it alive, and as it has no other food but this, it's only ſeen in Summer, for, when the Winter approaches, they retire, and continue in a torpid ſtate, but at *Surinam* and *Jamaica*, they are never known to diſappear. It has the moſt beautiful, brilliant and radiant lively colours of all others Birds, and the *Indians* make

taken for the poles, foundation, or ſolidity of the earth.—Many ingenious explanations might be made of this great God *Pan*, and I could make ſome more, and ſay a great deal on this ſubject, and of the tranſfigurations of the Gods, but time obliges me to go on with the next figures.—All that I have ſtudied was to ſet the imagination of the reader a-going, and to improve my thoughts, or demonſtration.—*Pan*'s deſcent, according to *Lucian**, was of *Mercury*, who having changed himſelf into a very white goat, obtained his deſire with *Penelope*, and begat *Pan*.——And according to *Higinus*, *c.* 196. It was this *Pan* that changed himſelf into a goat, when the giants warred againſt heaven, and adviſed the gods in their retreat *Egypt*, to to change themſelves into various animals. *Jupiter* tranſformed himſelf into a ram, *Apollo* into a raven, *Bacchus* into a goat, *Diana* into a cat, *Juno* into a white cow, *Venus* into a fiſh, and *Mercury* into the bird Ibis; for moſt of the Gods had all crept together in ſome private hidden cloſet in Heaven, for fear of *Typhon*, *&c.*—— *Vid.* for an entertaining deſcription of this, *Ovid's Metam. l.* 5.——This is the reaſon why we ſee all theſe Gods repreſented in the form of different animals, among the hieroglyphics of the *Egyptians*, hence their origin. And if we add to this the benefit they received from theſe animals, it cauſed their worſhiping theſe Gods, of whom they were ſymbols; and now before I take my leave of *Pan*, I muſt not forget to write that the Gods, after *Typhon* was conquered, as a reward for his wholſome advice, placed him into the number of ſtars called *Capricorn*.

* *Lucian.*) A witty dialogiſt in the time of *Trajan*, but there is ſomething very remarkable in this *author's life*, which we thought proper to take notice of, viz. That for ſome time he proeſſed *Chriſtianity*, but ſoon turned apoſtate, and became a *wicked blaſphemer*, a ridiculer of the *Heathen Gods*, and a profeſſed *Deiſt*, at length he that had barked ſo loud at *Religion*, was at laſt devoured by *Dogs*. *Vid. Suid ubi plura invenies.*

artificial

TAB. XXX

artificial pictures with the feathers of these Birds, the embroiderers set them in gold, and thin as gold-beater's skins, or colours on a canvass. Some of them are so small, that its legs and feet together measure but half an inch, and its whole trunk not an inch. The body weighs only the tenth part of an ounce, which is about equivalent to a silver sixpence; whereas a titmouse, wren, the smallest Bird among us, weighs but two shillings or half-a-crown.

Figure 1 & 2, if I am not mistaken I take those to be young ones, commonly called *Oiseau Mouche*, or Fly Birds, the head, neck, back, wings and tail, of a mouse colour, the throat, breast and belly, of an ash colour, the bill light yellow; it has four toes, and the legs are grey.

4. *Paradisca Regia*, or the King's Bird of *Amboyna*, commonly called *King of the Birds of Paradise*, they are generally classed among these Birds of *Paradise*, though in reality neither related, nor no ways resembling them, for character, bigness and colours, nor does he fly or keep company with them.—The inhabitants of *Amboyna* call them Birds of passage, like the Bird of *Paradise*, both of whom they suppose come from *New Guinea*; they do not shoot them with their arrows, but catch them with snares, or Bird-lime; they kill them immediately, and when prepared, dried, and tied between two thin boards, they send them to *Banda*, where the nutmegs grow, and where they generally are sold for double the money the Birds of *Paradise* sell for. The way to keep them is with oil of Aspic, or Spyknard oil, or they puff, burn, and spread camphire, or brimstone within, or over the Bird, the best remedy to destroy the maggots and preserve all kind of stuft Birds, &c. provided they are inclosed in cases to keep the effluvia of the camphire, &c. within, and not to expose them to the Sun. The above Bird is about seven inches long, he has but a little head, straight beak, light yellow, black and little eyes, his head is a fire-like red, neck blood red, breast intermixed with a dark chesnut colour, circled with a half-moon, of a dark green, the belly white, on each side with greyish feathers, the tips of which are green, the wings strong, and towards the end yellowish, and the tail short, not plumed, but with feathers, out of which proceed two slender curved quills, on the end of which only are two volute-like green feathers, with a vacancy in the center, which is very curious, and remarkably ornamental. The colours *

exceſſively

* *Colours.*) Thus have I given a description of the real colours of this Bird, from nature, but its impossible for any person or myself so to do, for all these different colours being glossy, will change like the Peacock's tail, from one colour into another, if any person changes his point of view. Whoever stuffed this Bird might have taken more pains, considering its beauty.—As for those who amuse themselves with this entertaining study, they ought to make a slight sketch from the live Birds, either as flying, walking, or standing; every one of these should be graceful and natural, and then the Birds stuffed fromt hese studies accordingly.——This is the chief point in which the stuffers of quadrupeds and Birds are deficient. They require a Bird painter's genuis to do this.

exceſſively beautiful, and poliſhed like ſattin, which is but a bad compariſon, and the legs are divided into four toes, the colour greyiſh, which the *Indians* generally throw away to hinder the Bird from putrifying, or to make us believe, as they ſay of the Birds of *Paradiſe*, that it has none.

We ſhall now drop the curtain, with the following creſted Green *Humming Bird*, (figure 3,) and neſt, which is made of fine cotton, and as tender as a ſpider's web, mixed with wool, moſs, and little fibres of vegetables, &c. ſuſpended in the air between a few twigs of an orange, pomegranate or a citron tree, &c. to give their neſt a ſituation ſecure and ſolid, its form like a woollen cap in miniature, its ſize within hardly fit to receive part of a mans thumb; and its egg about the bigneſs of a pea, (which we have diſpoſed on each ſide of the Bird,) two in number, as white as ſnow, the one weighed about five grains, and the other only three and a half, and the whole neſt weighed no more than twenty-four grains.—Some of the *Indians* wear theſe little eggs in their ears for oraments, and others hang the Bird by their little feet, to a ſmall ring of gold, in the form of pendants; it is ſaid the ladies of *Mexico* apply them to that uſe.—The female is the architect, the male ſupplying it only with materials, like a good huſband, and ſits upon the neſt now and then, while the female, after a ſhower of rain, or when the dews is upon the bloſſoms, † is a ſucking the honey for food.—This Humming Bird ſitting on its eggs, its colour of the beak is black, eyes of an oval form, colour like poliſhed ſteel, diamond-like: head, back, tail, a dark green, in the light as if mixed with gold, a ruff of ultramarine mixed with lake round its neck, the extremity of the two feathers on its tail dark grey. When I look at nature, I think I could ſooner paint it in colours, than deſcribe it in words. Its throat, the ſame as the back, but part of the breaſt and belly light grey, the remainder of the body being hid by the neſt, I could not deſcribe; the Bird is a native of *America*, and is really a little miracle of nature; as for its beautiful colours, no butterflies or flowers can equal it: the wonderful creation of God, I have often thought with admiration, ſhews itſelf more conſpicuous in the miniature animals than in the

* *Bloſſoms.*) What pleaſing ſight could match the following? viz. After a great drought in *Jamaica*, the bloſſoms being ſhut and covered with duſt, every thing looked tragi-comical; it had not rained for ſome time, a gentle ſhower came at laſt in the evening, at ſun ſet, and the brilliancy of the ſky, almoſt equal to the riſing of the ſun; when reader behold, all the duſt well waſhed from the leaves and bloſſoms, every thing revived and looked gay: There was a tree in my garden full of bloſſoms, facing my back parlour, which was covered, and hovered over immediately with a multitude of half ſtarved different ſpecies of Humming Birds, as many as there were bloſſoms, ſucking their food; the ſun caſting his rays over all, a ſight, as my friend ſaid, equal to a *Paradiſe*.———Laſtly we muſt not omit to mention their time of incubation, which is twelve days; the young ones on their firſt appearance are about the ſize of a blue bottle fly, firſt bare, then with down, at laſt with feathers, which by degrees become more and more beautiful.

large

large ones, for they muſt have bones, muſcles, veins, arteries, nerves, &c. and are endowed with five ſenſes: and how many animals and inſects are there; in compariſon of which this Bird is a huge animal!

CONCLUSION.

Having thus far endeavoured to make my *Explanations* as true and current as *Bank-bills*, I thought it now time to conclude, for the ſand in the glaſs is continually going, and many perſons are wiſhing to ſee it finiſhed: and thus fulfil my promiſſory notes.—Now as all things are ſubject to the revolution of time, or *Saturn*, the beginning and end of all things, who among the *Ancients* was repreſented as *Eating* and deſtroying his own *Children*, we have done our utmoſt in reſpect of merit, to ſave it, if poſſible, from his jaws.

I flatter myſelf that I have been very uſeful as a deſigner, and ſacrificed my talents to a good purpoſe, more ſo than any painter of my profeſſion in this kingdom; though I look on myſelf as a man that has been ill uſed and betrayed, the *Author* of my intended *Ruin* is now at my *Mercy*, and I was adviſed not to ſhew him any; but I will rather uſe *Doctor Ibis*,* as we commonly do a cur when he barks at the Moon.

Nither ſhall we behave like the *Dogs, who bite the Stone* without looking *at Him* that threw it, but bear all things with a manly patience. On that account, and this is the only reaſon, why I took a diſlike to thoſe *anatomical* ſtudies, &c. in which I was employed, for I found no relief *from thoſe* that could do me juſtice; I ſubmitted, did not reſiſt, and I fell.

"*Tho' Virtue like the Sun, whom Clouds confine,*
"*Or veil'd in Night, may ſometimes ceaſe to ſhine,*
"*Yet when at length its Beams around are hurl'd,*
"*It Pleaſes, and Inſtructs the duller World.*" Mrs. A. BEHN, *in Æſop's life.*

* *Doctor Ibis.*) Its a great comfort to me that he is *alive*, and will ſee the above, for I perfectly agree with *Plancus*, who ſaid by way of ſcoff, "that none but vain bugs and hobgoblins uſed to fight with the dead." Now if this ſhould be anſwered, (but I believe not) I deſire He would take an example by Me, and write it himſelf; for as to employing of other people to write for one, there is ſomething ſo deteſtable and cowardly in that; and it is a diſhoneſt mean cunning, in making one's ſelf a great man with other people's merit. (This is what the country people call *reaping without ſowing*.) Pray now, as you was very lucky, and did well in the world, what prejudice did I ever do you, why ſhould you diſcourage me as a painter; was I not to live too? O if I had a mind to ſpeak how I could expoſe you, in what we commonly term a whole length.—But * * * * * *, &c. &c. And you have now (I dare ſay) to your great ſorrow and mortification, loſt a uſeful ſubject;—Go: and read your picture in the fable of the Man and his Gooſe.

However

However I was reſolved not to be idle, I drew and wrote theſe figures and explanations, but I am ſorry to ſay it, in a time when this nation is engaged in a war with *America*, &c. while every body's attention is taken up with *News*, or with deſcriptions and converſations on *Battles*, the roaring thunder of *Cannons*, burning and plundering of *Towns*; others again on the ſtagnation of *Commerce*, ſcarcity of money, depopulations, ruin, famine, and *Bloodſhed* of ſo many courageous men, and all other deſtructions, which accompany the *Triumphal Car of War*. And although peace ſeems to be enveloped in gloomy clouds, we hope the time is not far off when peaceable harmony, like the golden ſun-beams will break forth, and glorioufly dart its *bleſſed Rays* on this *Country*, its cities, arts, and commerce; and thus give life and plenty to make every thing *ſmile* and be *happy*.—And what ſubject is there who does not wiſh proſperity to this country? where there are ſo many ingenious and brave men, and who for generoſity are not to be equalled in *Europe*.

The END.

82 (end).